

Evangelical
ESSAYES,

TOWARDS

The discovery of a gospel-state.

John Stobin
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C H A P. I.

CONCERNING FREE-WILL.

SECTION. I.



He principles and Springs of operation in man, are his discerning and desiring powers. The former is his understanding; the latter, his will. That is his designing; this, his executing power. His understanding *sought out many inventions*; and his will followed them. Both (in his compound constitution) are compounded powers. And they are exercisable, either in a way purely angelical, above and without bodily organs; or, in a way of rational sense, by the body; or, in both together. Nothing is the compleat act of the whole man, which hath not the joynt concurrence of both. He will therefore be judged at last day, not for what he hath acted singly in his Spirit, before entrance into, or after departure out of the body; but for *things done in the body, good or bad.*

Humane
or natu-
rall prin-
ciples,
Ec. 7. 29.

2 Cor. 5.
10.

Both these powers of man, in each branch of their composition, sensuall and intellectuall, were mutable and corruptible in their first make. Mutable they were; else could they never have bin changed into a better condition, by regeneration, or a new creation: Corruptible; otherwise could they never have changed themselves by degeneration, into a worse.

Mutable,
and cor-
ruptible.

Angels, who had both these naturall powers, understanding and will, in the single, uncompounded way of intellectuall life (which fitted them for intuitive, inorganical operation and converse) were changed both wayes. The good were changed by God, into a more excellent and durable state of both, in the new creation. The evill corrupted and changed themselves into a far worse; even a state of unchangable enmity to God. They wilfully refused to *follow their head*, with the good angels, into the life that is immutably good. So did they sink down out of a life but mutably good, into a state immutably evill. They sinfully refused to quit their temporary life and way of communion with God, for that which is eternall. So were they judiciously forced out of it, into the death which is eternall. *God cast them down to hel, for their folly, and hath reserved them in everlasting chains of darkness, unto the judgment of the great day.*

Angels in
the prin-
ciples of
their first
make, mu-
table and
corrupti-
ble, as
well as
men. Ezek. 10.
11.

2 Petr. 2.
4. Jude.
v. 6. Job.
4. 18.

The second and most fatal apostasy of man, through a final refusing of the

The se-

cond apo-
stacy of
man,
brings
him into
the same
condition
with the
fallen
angels.
2 Petr. 2.
20.
Matth.
13. 12.
Luk. 8.
18.

the same more excellent state of life, attainable in the new creation, will bring matters to the self-same passe, with him; *a latter end, worse then his beginning*; an unchangable state of sin and sorrow. This is notified in that saying of our saviour; *whosoever hath not, from him shalbe taken away, even that he hath*. He that hath not (or will not have) the more excellent life and freedom, given forth by the new creation, shalbe deprived of the mutable life and freedom received in his first make. So will he have nothing at all, that's good. In Luke, the words run thus. *From him shalbe taken even that which he seemeth to have*; or thinketh he hath. Life he hath, in the revived, rectified frame of his naturalls, which is but temporary; and this seemeth to him, or he thinks it to be Spiritual and eternal. By taking it for that it is not, he loses both it and that he takes it for. He wilbe everlastingly excluded from the latter, and stripped of the former. Then eternal death only remain's for his portion, from the most just avenging hand of his creatour.

Ec. 7. 29.
Man was
at first
made in-
corrupt,
but not
incorru-
ptible.

Man (in both his compounded powers) was at first *made upright*, pure and incorrupt; but not incorruptible. For then could he never have corrupted himself, or bin corrupted. His understanding was fallible; otherwise, could he never have bin deceived. His will was corruptible; else could he never have sinned. He had in both, a power to do evil as well as good; to erre, sin, and miscarry in both. The distinct subject of this chapter, is his will; though in all the misdemeanours thereof, his understanding and whole person be concerned and involved.

Divine or
Spiritual
princi-
ples, un-
chang-
able,
1 Cor. 15.
46.

These two powers in man, are (on all accounts) rendred unchangable in the new creation. There, the understanding becomes infallible, and the will incorruptible, by indissoluble union with him, whose mind and will are so.

Now since God made *first that which is natural, and afterward that which is Spiritual*, it may not be amisse for us to consider first that which is natural, and afterward that which is spiritual.

Man had
at first, a
naturall
power,
not law-
full free-
dom to
evil,

In man's primitive natural constitution, he had a power to do good or evil. This is called free-will. A lawfull freedom he had not, but a natural power to do evil. Had it bin lawfull for him to have done that which now is called evil, it had not bin so called. Nor had it bin sin to do it. A power he had, seated in his will, where by he could obey or disobey the will of his creatour. * He had a power, or liberty of contradiction, to will or not will that which is good. He had also a liberty of contrariety, to will that which is good, or its contrary evil. Not to will or do the good he ought, was a

* Liberty of contradiction and contrariety.

sin

sin of omission. To will or do the evil he ought not, was a sin of commission. On all accounts, he was furnished with a freedom or power of will, to turn himself this way or that, as he saw occasion, or thought meet. His power to do evil, was not an evil power. It was not against the law, under which he was created. That very law did suppose the possibility of his miscarriage, included in his power of doing evil. Otherwise, had it not bin attended with a curse and threatening of death, in case he sinned. That freewill of man, which contains in it a single power or possibility of sinning, was from God. He had it, as he came fresh, pure, and cleane, out of the hands of his creatour. But, by the law he was made under, the curse of God (as a flaming sword, hanging over his head by a twined thread) was ready to fly about and do execution, fall and seize on him, when ever he should be induced to bring his sinless power of sinning, into a sinful act.

In the different use which the second Adam made of this kind of freewill, or power to good and evil, did he both distinguish himself from the first, and shew how the first ought to have used it. *Christ himself*, as *born of a woman, made under the law*, had the very same kind of changable freewill, and sinless power of doing evil, the first Adam had. But he never exerted or put it forth in any sinful act, as the first Adam did. The first was *made in the likeness of God*. The second was *made in the likeness of men*; when the *WORD was made flesh, and dwelt amongst us. He that was in the form of God, condescended to take on him the form of a servant*. The likeness of God in the first Adam, and likeness of man in the second, was the self-same shadowy image of God's righteousness. The second Adam was made directly like unto the first, before sin entred. *He was made like unto us in all things*, sin only excepted. *And he was in all points tempted, like at we are, yet with out sin*. The devil could never bring him to that, as we find, Mat. 4. Luk. 4. If a meer possibility or power of sinning, were sin, God would be the author of sin in the first Adam: and the second, if he had it also, would have bin a sinner. Both these ill consequences demonstrate the falseness of the hypothesis. Had Christ bin a sinner, he had not answer'd the mosaical types, in being *a lamb without spot*: nor had he answer'd the justice of God for the sins of men, *when he offered up himself*. As for the other true consequence of a false supposition, 'tis certain, God is not the author of sin. And it is as certain, that had he not at first planted in men and angels, a sinless power of sinning, they could not have bin the authors of it, neither. Now, if the natural power of sinning, planted by Gods own hand in the first Adam, was not sin; the second Adam, when *made like unto us in all things* sin only excepted, must

Sins of omission and commission. Man's primitive power to evil, not evil, it was from God.

Christ in the flesh, had it. Gal. 4.4. Gen. 1. 26. 27. Phil. 2.6. 7. Jo. 1. 14.

Heb. 2. 17. 4. 15. Mat. 4. 1. 11. Luc. 4. 1. 13.

Num. 28. 3. Heb. 7. 27. 9. 14. God not the author of sin.

needs have had it. True; he did never suffer this sinless power of sinning, to lanch forth into any act of sin; but rightly used it, in the sacrifice of his will to the will of his father. And thereby did he expiate the sinfull abuse which the first Adam and his descendents had foolishly and wickedly made of it. He did also prevent all possible abuse of it in his own person, for ever. Having once voluntarily condescended to possesse himself of such a mutable freewill, and state of humane life, *under the law* of the first covenant, he had a personall concern to make the best of it, by a change. A passe out of the mutably into the immutably holy state and everlasting freedom there of, to good only, was requisite even for himself. On all accounts, he did by his own spirit, baptize and transform our mutable nature and freewill in his own person, into a state of immutable life and freedom to good only, wherein it became utterly impossible for him to sin. The immutable spirit of life, which our nature was in hypostatical union with, *suffered not that* mutable or corruptible *holy one to se corruption*. Had *that holy thing which was born of the virgin*, bin at first absolutely incorruptible, what need had there bin of any care to keep it from corruption? Had it not bin changable, it could not have bin a sacrifice. For, that which is sacrificed, ceaseth to be (or is changed from) what it was before. And had it ever changed itself the wrong way, by sinning, it had not bin a meet sacrifice, or *sin-offring of atonement, to take away the sin of the world*. SED QUID MOROR ISTIS? Come we to the language and practice of Christ himself, in the flesh. He had a humane power or freedom of will, which he plainly denied himself the exercise of. *I came down from heaven* (say's he) *not to do mine own will, but the will of him that sent me*. Again; *I seek not mine own will, but the will of the father which hath sent me*. When his will did shew itself in some sinless motions or velleities, towards something of difference from his father's, he instantly threw it up, with a *not as I will, but as thou wilt*. He did never leave off the fire-baptizing work of his spirit on his own humane will, till our changable nature and freewill in his person, was fully transformed out of its sinless possibility, into an everlasting impossibility of sinning. By this means he introduced into the whole nature of man, a state of immutable life, everlasting righteousness, and freedom to good only. He did thus become in his own naturall manhood, unchangably perfect, *by the things which he suffered; and the compleat author of eternal salvation unto men*. If when in the flesh, he had no will that could differ from, or oppose his father's will, why might not his will be done and his father's too? Yea, how could his will be done, and not his fathers also?

This

Psal. 16.
10. Act.
2. 31.
Luk. 1.
35.

Num.
29. 11.
Jo. 1. 29.

Jo. 6.
38.
5. 30.

Matth.
26, 39.

Hebr. 2.
10.
5. 8, 9.

This second Adam did go thorow with the work, the first failed in. He changed mutable humane nature and freewill in his own person, into a state of immutable holines and eternall life. So was he most aptly represented in the tree of life. Gen. 2. 9.
Rev. 22.
14.

The first Adam (resembled in his whole primitive constitution and freewill to good and evil, by the tree of knowledge of good and evil) was fairly warn'd of the danger he was in. It was said unto him, whilst yet in the unspotted purity of his naturalls; *In the day thou eatest thereof (or trustest therein) thou shalt surely die.* The like (in effect) is said to his descendents, after actually renewed into the same kind of purity. *When I shall say to the righteous, he shall surely live: if he trust to his own righteousness, and commit iniquity, he shall die.* If he chuse to trust in his own righteous natural principles, for the directing of his steps, rather then to be brought to live and walk in my spirit and will, by the new creation, he must take what follow's. The door is open. Death is at the door. He will soon be found tripping; and then it enters. Ezek. 33.
13.
Jer. 10.
23.

The main question for Adam in innocency to have considered of, was this. Whether it were better and more advisable for him, to remain at his own dispose, in the free motion of his own will, or be unchangably captivated to, and governed by the will and spirit of his creatour? By the first creation, he was set upon his own legs, to gird himself and go whithersoever he would. By the second, he is taken off his own feet, bound up by the will of God, and caused to go whithersoever he please. In the first creation frame, he walks after his own heart, doing good or evil in the single motion and freedom of his own will. In the second, he becomes a man after Gods own heart, doing good only, as born of, living in, and walking after the will and spirit of God. Indeed, considering the light of pure nature, Adam was furnished with, and the instruction ministred unto him, in the two typical trees, which represented the one and other of these conditions, it could hardly be excusable for him to make any such question. Yet he not only admitted the question, but was quickly induced to conclude it the wrong way. To walk in the sovereign power and freedom of his own will, seemed more desireable to him, then to be brought to live in the will of God, and to act only in a way of unchangable harmony with, and subjection thereunto. The devil was the first that started and disputed this question, in his conference with Eve. *He said unto her, yea, hath God said, ye shall not eat of every tree of the garden? We may eat of the fruit of the trees of the garden (say's she) but of the tree in the midst of the garden, God hath said, ye shall not* The
main
question
with
Adam.
Jo. 21. 18.

1 Sam.
23. 14.
Jo. 1. 13.
3. 6.
Gal. 5. 25.
Rom. 8. 1.
1 Jo. 3. 9.

Gen. 3.
1. 6.

- eat of, or touch it, lest ye die.* The woman here minc'd the matter, as willing to admit the question. *God had said, in the day thou eatest thereof, thou shalt surely die.* She tells the devil, *God had said, eat not of it, lest ye die;* as if it were questionable, whether they should die or no, though they did eat. Thus dealt Balaam with the oracle of God, when king Balak sent messengers to him, to come and curse Israel. *God said, thou shalt not go with them; thou shalt not curse the people: for they are blessed.* He leaves out the two latter, and far more principal clauses of the oracle; acquaints the messengers only with the first; and that, Somewhat lamely, too. *The lord refuseth* (say's he) *to give me leave to go with you.* They do him the favour, to leave out that also. So, by that time the answer comes to Balak's ear, the lord and his oracle are wholly laid aside. They tell him, *Balaam refuseth to come with us;* as if it were only the pride or humour of Balaam, that hindered his coming. This makes fair way for a second assault, which Balaam heartily desired.
- v. 15, 17. *More honourable princes are sent.* Greater promises of honour and advancement are made. Balaam's profession to the first messengers, was, *lodg here this night, and I will bring you word, as the lord shall speak unto me.* When the other messengers come, he tells them; *If Balak would give me his house full of silver and gold, I cannot go beyond the command of the lord, to do either good or bad, of mine own mind; but what the lord saith, that will I speak.* Here are good words. But at bottom of all this, the truth is; *Balaam, loving the wages of unrighteousnes* (the honours, riches, and preferments, Balak offered him) had a great desire to gratify both Balak and himself, in cursing or doing any mischief he could, unto Israel, say God what he will. This did sufficiently appear, after all his arts of *divination and enchantment* had failed him. He yet persisted in his design of weakning and exposing them to ruine. He betaketh himself to a brutish policy for the alluring them unto, and involving them in the guilt of whordom and idolatry, that God might be provoked to forsake them. This plot, though it took effect in some measure, yet in fine, Balaam himself fall's in the Midianite's army, by Israel's sword. *They slew the kings of Midian, beside the rest that were slain. Balaam also the son of Beor, they slew with the sword.* This is the manner of man. He so loves to be gratified in the concerns of his first-creation frame; he is so willing to scape the cros of Christ, that lies in the way to the new-creation state of eternal life, that he labours (might and main) so to handle and interpret the oracles of God, as to save his own head. Either he quite neglects and lets fall the very letter of the oracle (as anti-millenaries would, the Revelation; Arrians, Jo. I. Arminians, Ro. 9.) or baptizes it into a sence, calculated

to self-interest, which is much a case. He enervates, and invalidates it, till he hath quite left out the sad story, and hard gospel-saying of the cross, that's to come on his naturalls: Thus does he shew himself as willing to be tempted to eat of the forbidden tree, (trust in his selfish, first-creation principles, for the directing of his steps unto eternal life) as the devil shew's himself ready to tempt him thereunto. *Every man is tempted, when he is drawn a way of his own lust, and enticed.* Eve extenuates the oracle. This gave a fair advantage to the tempter. At next word, he imposes on her a direct contradiction to it. *God had said, in the day thou eatest thereof, thou shalt surely die. The devil tells her, ye shall not surely die. Yea, in the day ye eat thereof, ye shalbe as Gods, knowing good and evil.* The reach of the temptation, amounted unto this. He counselled her to affect a Godlike sovereignty, in the single and uncontrolled power of her own will, which in the freedom of it to good and evil, was resembled by the *tree of knowledg*. Their feeding on that tree, imported the gratifying and pleasing their own will, and the direct chusing to live and walk in the freedom thereof, rather then in the will and spirit of their creatour. But of this, more when Adam's first transgression come's to be considered.

Their folly in beleieving the devils lie, and making such a choice, appears in this. In that kind of understanding and freewill, they *leaned on and trusted in, for the ordering, of their wayes*, the door stood open for Satan, sin, death, and all that's evil, to enter upon them and their posterity. But in the freedom and light of God's will and spirit, which they refused, the door would have bin fast shut against all, for ever. The life and freedom of God's will and spirit, represented to them in the *tree of life* (as that, they were capable of, and ought to have given way to, by freely parting with their own freedom) is such, as will *swallow up all death into victory*. 'Tis the life of *grace, which sin shall not have dominion over*. 'Tis the life men attain unto, by regeneration, or the new creation, as *born of God*. They that are of this high birth, *cannot sin: nor can the evil one touch them*, with his corrupting, adulterating touch. The touch of spirits, is a qualifying, altering touch. God by his regenerating, transforming, new-creating touch of our spirits, renders us unchangably good. The devil, by touching our spirit, in Adam, rendred all men changably evil. He does render the far greater number of men, unchangably evil, in conclusion. He would render all so; *deceive, if it were possible, the very elect; take them also out of Christ's hand*. But Christ being stronger then he, he cannot. *They shall never perish, neither shall any man (or devil) pluck them out of his hand*. Greater is he that is in them,

Jam. 1.
14.

1 Cor. 15.

54.

Rom. 6.

14.

1 Jo. 3. 9.

5. 18.

Jo. 10. 28.

1 Jo. 4.

them, 4.

2 Cor. 4. *them, then he that is in the world; Christ, then the devil, who is called*
 4. Jo. 14. *the God and Prince of this world. Till some enemy to Christ, that is stronger*
 30. Luk. *then he, comes upon him, and overcomes him, those that he keeps in a state of in-*
 11. 21, 22. *separable union with himself, are in peace. And because this can never be,*
 Luk. 21. *they are ever safe. Hated they may be of all men; betray'd by parents, brethren,*
 16, 18. *kinsfolks and freinds, yea, and be put to death. But, no hurt in all this. There*
 Luk. 12. *shall not an hair of their head perish. The princes of this world, in all the four*
 4. *monarchies of it, that come to nought (under the constant, and far most uni-*
 Gen. 3. 15. *versall monarch thereof, in his own person, the devil) can but kill the body,*
 Heb. 2. *not prejudice or take any elected soule, out of of Christ's hand. Christ him-*
 14. *self had once something about him, subject to death. And the devil is said*
 Gen. 3. 15. *to have the power of death. Christ, freely permitting him with his instru-*
 Heb. 2. *ments, to bruise his heel (or take a way the life of his changable manhood, by*
 14. *exercising the power of death upon it) bruised or broke his head. He utterly*
 Rev. 14. *overcame him, by suffering him so to overcome. By death, he destroy'd him*
 4. *that had the power of death, the devil. And the servants of Satan, are not like*
 Phil. 1. *to fare better then their lord, in this point. They seem to conquer; but are*
 23. *really conquered, when they kill the bodies of those who follow the lamb whi-*
 Rev. 14. *thersoever he goes, or calls them. Paul desired to depart, that he might be more*
 Phil. 1. *intirely with Christ. Nero hastned his departure. At the death of the bo-*
 23. *dy, mutable humane life compleatly expires. No other life remain's to the*
 Rev. 14. *faint, but what will swallow up all death into victory.*

The devil craftily courted and counselled man at first, to make much of the life he had; as well knowing it to be subject to that death, which he ha's the power of. He know's what work he can make with all first-creation life in men. He is too hard for all that. And he uses his insinuating arts and wiles, for the seducing of them to rest confident in that, which he can destroy; as also, for the keeping them off from that life, he cannot touch, or intermeddle with. He soon prevailed with man at his best estate (though fairly warn'd) to entertain this errour. The law that threatned Adam with death, in case he miscarried, did broadly intimate the possibility of his miscarrying, while at his own dispose, in the single motion and freedom of his own will. Nor can it reasonably be supposed, but that he knew his posterity would be concerned and involved in the guilt and punishment of his first transgression. He sinned, and died; so did they. By his disobedience, they were made sinners. In him all died. How prevalent was self-love in Adam, that could run him a-ground, in the sight of such desperate inconveniences to him and all his posterity! Had he yielded up himself to the

trans-

Rom. 5.
19.
1 Cor. 15.
22.

*x compare this with the work done
in page 10*

transforming work of his creatour, by the passing of his second and finishing hand upon him, all danger had bin over. If all first-creation life in man, be not kindly and voluntarily surrendred up to the regenerating grace or new-creating hand of God, it will forcibly be torn away from us, by the hand of his avenging justice. *It is a fearfull thing to fall into that hand of the living God.* Had Adam, without sin intervening, passed into a state, wherein it had bin impossible for him ever to have sinned, his case had bin the same with the elect angels. They alone, of all meer created beings, never sinn'd at all. *Heb. 10. 31.*

There are then successively incident unto man, two sorts of free-will: the one given forth in the first creation of him; the other, in the second. The former, fallen man recovers again, by the reformation of his naturalls. The latter is attainable, only by transformation into spirituualls. The former is the changable, *wavering* freewill of the sons of men, to good and evil. The latter is the glorious liberty of the sons of God, to good only. The former is accompanied with the Spirit of bondage, in which man hath great cause again to fear what matters will come to, between God and him, as well as Adam at first had, in the full purity of his naturalls. The latter is accompanied with the Spirit of adoption, whereby we cry, Abba, that is, father. In the former, we are the work of God's hands, as made by him, in the first creation. In the latter, we do become the sheep of his pasture, that know his voice, as born of him, in the second. When born of his will, we are partakers of his freedom, to good only. Into the former of these freewills, all men, more or lesse, are restored by the blood of the redeemer. Into the latter and more excellent, all but those, who in some kind or other, do despite to the Spirit of grace (and trample under foot the blood of the Covenant) are brought, by regeneration. Adam had nothing at all of the latter and more excellent freedom, in the unspotted purity of the former. He was not free indeed, as the son of God makes men free, by regeneration, or the new creation. *Rom. 8. 21. v. 15. Psal. 100. 3. Jo. 10. 4, 1. 13. Jam. 1. 18. 1 Jo. 2. 2. Hebr. 10. 29. Jo. 8. 36.*

SECTION. II.

Now shall I form up a generall objection, as strong, full, and comprehensive as I can, of all that the devil can enable men to say, against what hath bin said. Then shall I, so far as God shall enable me, search the scriptures for a generall prerogative-answer thereunto, drawn from the depths of his wisdom, whose understanding is infinite; from the unaccountableness of his actions, whose judgments are unsearchable and wayes past finding out. After this, I shall descend to a particular undertake of each paragraph in this generall *Rom. 11. 33. Psal. 147. 5. Job. 33. 13.*

B

ob.

* but his posterity could not be B. in any but his first estate

objection, through the grace of God, in the very same order and words, they are here laid down. But, with this proviso; that the generall answer, is to be look'd upon as the principal, to every particular objection.

Gal. 4. 4. As for the above-asserted power or possibility of sinning, found in our favours very person, as *born of a woman, made under the law*, though fond man may think he does Christ great right, in calling it blasphemy, the devil was well aware of the contrary. He would never have attempted the person of Christ, when he had our changable nature about him, had there bin no appearance or hopes of prevailing. He did see the very same kind of changable humane nature in the second Adam, which he overthrew in the first and all his followers. And he was not quite out of all hopes of overthrowing it in the second. For then 'tis like he would not at all have set upon him. It had bin palpable foolishnes as well as presumptuous wickednes, so to do. His great subtlety may seem to apologize for him, against the imputation of such gross folly.

The Generall, accumulated objection.

1. God and nature do nothing in vain. But in vain may that power seem to have bin planted in the nature of man, by the hand of God, which either cannot, or may not lawfully be reduced to act; exerted, or put forth in operation. Did God furnish man with a naturall power or liberty of will to that which is called sin, and by his law prohibite the exercise of it, under pain of death? To what end then was it given? purposely to ensnare, and expose him to ruine?

2. CAUSA CAUSÆ EST CAUSA CAUSATI; the cause of the cause, is the cause of the thing thereby caused. If God be the cause of that power or free-will in man, which can be and is the immediate active or efficient cause of sin, is he not the first and principal cause of it, though more remote? Had not he furnish'd man with such a naturall power or ability to sin, he could not have sinned.

3. Will any affirm, that will may properly be called free, which is brought into a state of everlasting captivity or subjection to the will of another? And can any deny that will to be most properly free, which can act singly by itself, without any controll from, dependence on, or reference to the leading and over-ruling influence of anothers will?

4. If we suffer ourselves to be deprived of our own freedom, and brought under the yoke of another's will, which will keep us in such a necessity of doing good, that we cannot do evill, are we not thereby unmann'd, and

ren-

rendred absolute slaves or beasts?

5. What thank is it to us, to do good, if we can do no otherwise? To be deprived of our power to do evill, may seem to bereave us also of all praise or commendation for doing well?

6. If it be better for man, to be everlastingly bound up from all possibility of *sinning against God, and wronging his own soule*, why did not God at first make him thus immutably holy, righteous, and good, with a freewil to good only? So had he bin ever free from all sin; and consequently, unexposed to any possible misery or ruine. *He it is that made us and not we ourselvs.* We were never consulted with, nor capable to make any choice, as to what kind of being we would be content to receive, in our first formation. Prov. 8.
36.
Psal. 100.
31.

7. If we be mutable, and liable to miscarry in our first make, and can no more make ourselvs new creatures, by the power, or in the freedom of our own wills, then we could at first create ourselvs, what can we do? or how should we help ourselvs, as to the certain and effectuell preventing of our finall and remediless destruction? Had it not bin better, never to have bin made at all, unless we had bin made at first, immutably holy; or could make ourselvs so, in the power, activity, and freedom of our own wills; or might be effectually, irresistibly, and infallibly made so, by the grace of God? If God would but cause his second and finishing hand to passe upon us, in a new creation, as irresistibly as he did give us our mutable being and freewil at first, the faultiness or mutability of our first make (however good in its kind) were well mended.

8. If the like irresistible grace of God, that effectually and infallibly fetches up a select number of men, into the immutable, new-creation frame, and freewil to good only, be not afforded unto, and exercised upon others (as some affirm) how are God's way's equal? If such favour be peculiarly shewed to the election, a remnant that are saved, and not unto others; if he do not dispense the favour and goodnes, communicable by the new creation, equally and alike unto all (they being all equally and alike the first work of his own hands) how is he equall? And what will become of those solemn expostulations on his behalf, in the Scriptures of truth? *Are not my wayes equal? Are not your way's unequal?* They that are equally and alike *the work of his hands*, in the first creation, why doth he not make them all alike *the sheep of his pasture*, by the second? Why is not his regenerating grace, equally and alike exerted, or put forth upon all men; but on some, irresistibly; on others, not so? Is such dealing equall, and unpartiall? *Is God a respecter of persons?* How comes Jacob to fare better then Esau? Abel, to find better acceptance with God, then Cain? Ezek. 18.
25, 29,
33-37.
Psal. 100.
3.
Act. 10.
34.
Rom. 9.
11, 13.
Heb. 11. 4.

9. But why did God make man so at first, that he must of necessity, either be put to grief, and taken in peeces by the crosse of Christ, and fire-baptism of his Spirit, in order to a more excellent formation and birth of life and freewill, or else certainly and everlastingly perish?

Hebr. 10.
23.

10. How ever it be, that man's first estate of life and freewill is *wavering*, and changable to a much better or far worse; yet, so long as a man hold's fast his profession of Godliness, in the life and activity of his first-created principles, shall it not go well with him? And if he persist, or persevere in working righteousness, to the end of his mortal race, shall he not be everlastingly saved?

Ecc. 2, 8,

11. But however it be, as to eternall life; so long as a man doth continue a faithfull worker of righteousness, in the freedom of his own will, according to his light, shall he not be constantly and uninterruptedly rewarded with an affluence of all such temporary blessings (children, riches, honours, and *delights of the sons of men*) as do conduce to the comfortable well-being of his outward man, in this world? Yea, may he not also justly expect such immediate fruits of God's favourable presence, as are communicable unto me that deale faithfully with him, in the principles of the first covenant? And will not these afford also and make up a cheerfull, comfortable state of his inner man? *In every nation, he that feareth God and worketh righteousness, is accepted with him.*

Act. 10.
35.

The generall answer to this heape of objections, from prerogative-scriptures.

We find here the main criticall points of all possible disputes or controversies between God and man. The drift and scope of all, is, to evince and manifest, at whose door all the sins and miseries of men and angels do lie; God's, or their own. Man's preparation, furniture, and assistance for this dispute, may seem to be this. He ha's ignorance, obstinacy, and partiality enough, to suffer his wit and parts to be Satan-ridden into a career of pompous and voluminous arguments, wherein he self-pleasingly triumph's as if he had got the day. One of these two conclusions, he makes full account will hold good; either that all men in the power and activity of such freewill as they were furnished with by the first creation, can attain eternal life, or that all their sins and miseries do proceed meerly, or (at least) principally from God. Man's arguings in this case, and *foolish chargings of God*, are mostly but hypothetical and implicate. He does not usually and directly impute

Job. 1, 22.

pute unto God, a defect of power, wisdom, justice, or goodnes. He rather chuses to argue from his unquestionable, transcendent super-excellency in all, that the first estate of man was of such a spirituall complexion, his understanding and will of such a temper, that in the unchanged activity and power thereof, he might have laid hold on, or made himself sure of eternall life. And consequently, there was no need he should think of quitting his ground, or of resigning up the light, life, activity, and freedom of his first-created principles, for a more marvellous light, more excellent freedom, life, and frame of all, by a new creation. Let but the first principles man was created in, be restored by the redeemer, out of their corruption, contracted by the fall, and then again, he is asserted with great confidence to be an able and fit undertaker of the work, as to the *directing of his steps*, and attaining of the life that is eternall. If any assert the contrary (to wit, that the surrender and loss of the light, life, activity, and freedom of man's first principles at best, in way of exchange for what's to be brought into the room thereof, is absolutely necessary to salvation) he is decried as a blasphemers. Some false deductions from his true doctrine, are formed up and charged upon him, as though he imputed unto God, injustice, want of wisdom or goodnes, in saying, that the light, life and power of those principles man was furnished with, in his first make, or by renewall since, are not sufficient for the performance of all that God requires him to do, in order to eternall life. Men are ready to say, where is the justice of God, if he require more of man, then he can possibly do? Where was the wisdom of God, when he made man so, as that he could not compleatly perform all that he required of him? And where was his goodnes, when he set him up in such a condition, that he could neither effectually and certainly attain eternall life, or escape eternall death?

But now, in case their doctrine prove true, who assert a voluntary surrender and change of our first-created freedom, life, and principles, absolutely necessary to salvation, then all these blasphemies lie at their doors, who so confidently charge them upon others. We may often find such disputers of this world (such champions for the self-sufficiency of mans worldly, first-created constitution) lanching forth into great seeming admirations of the infinite wisdom, power, justice and goodnes of God. But all is upon supposal, that the case with man in his first created frame, with reference to eternall life and death, is as they conceive and state it. If the opposite doctrine be true, then all their hypothetical blasphemies, charged upon the owners and assertors of such truth, do become their own downright positive charg-

gings of God with want of justice, wisdom, or goodnes. And if these be not blasphemies, or hurtfull, slighting, injurious speeches concerning God; what is blasphemy?

The summe of all man's arguings, in the above-mention'd, or the like bold and unwarrantable expostulations, may seem to aime at one of these two things; either to dispute himself into a self-sufficiency for the attaining of eternall blessednes, or to cast all his sins and sufferings upon God, as the principall author thereof. He uses his philosophizing subtilty, either to dispute God out of his justice, equity, wisdom and goodnes, or himself into a capacity of finding out eternall life, by the single candle-light of his own understanding, and freedom of his own will. He will cleer God from any imputation of defect, upon no other terms, but on supposal that the first estate he set man up in, was in no sense faulty, or defective; nor man unable in the single power, freedom, and activity thereof, to perform all that he required of him, in such fort as to attain and inherit eternal life.

The summe of all such arguments, answers, and replies, as the scriptures of truth do afford on the behalf of God, against the false reasonings of man, in this great point, amounts unto this; even to evidence God's wayes to be equally, and most justly to lay all the evil man does or suffers, at his own door, as the single and proper cause thereof, by his many foolish and self-ddestroying inventions? Nor will the faultines of the first covenant, or defectiveness of man's first-created state, as to the attaining of the life that is eternal, either excuse man, or have any ill reflexions upon God, if duly considered. The scriptures do no where declare that man was ever able, in the activity of his first-created principles, to attain eternal life, but that only by the voluntary los and dutifull surrender thereof, in a way of exchange for new-creation principles, he may come to inherit the kingdom. The prerogative-expostulations on Gods behalf, are as followeth. *Who art thou, o man, that repliest against (or disputest with) God? Shall the thing formed say to him that formed it, why hast thou made me thus? Wo unto him that striveth with his maker. Let the potsherd strive with the potsherd of the earth; man with his fellow mortals. Shall the clay say to him that fashioneth it, what makest thou? Shall mortall man, that is brutish in his own knowledge, be more just or pure then his maker? Shall any teach God knowledg? Who hath directed the spirit of the lord, or being his counsellour, hath taught him? Who hath shewed him the way of understanding? Will a finite, mortall lesse then nothing, undertake to instruct him in the path of judgment, who is infinitely more then all things? As for his justice, shall not the judge of all the earth do right? can he do wrong? Wilt thou condemn him who*

Prov. 20.
27.

Ec. 7. 29.
Heb. 8. 7,
8.

Rom. 9.
20.

Ia. 45. 9.

Jer. 10. 14.

Job. 4. 17.

Job. 21.

22. Isa. 40.

13, 14.

v. 17.

Gen. 18.

25.

Job. 34.

17.

who is most just, that thou may'st be righteous, who art unjust? God will be justified when he speaketh, and clear when he judgeth. 'Tis certain; God who is infinitely powerfull, wise, just, and good, did in his wisdom think meet to set man up at first, in such a state of being, life, and freedom of will, from which he was capable of a change, both wayes. He might through his own arbitrary motion, and wilfull default, become a vessel of dishonour. And through the almighty free grace and everlasting kindnes of his creatour, he was capable to be made a vessel of honour. What ha's man to say against this? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Does man think hardly of, quarrell at, and dispute against this prerogative-liberty of God? Is it not lawfull for him to do what he will with his own? Will man order his cause before him? will he fill his mouth with arguments, to know the words which he will answer, and understand what he will say unto him? Great is the lord, and of great power. Hast thou an arm like God? contend not with him then. Art thou wiser then he? His understanding is infinite. Wilt thou dispute his dispensations? He is not bound to give account of any of his matters. Nor is there need he should. For he is infinitely and essentially just. He can be no otherwise. He is the only unaccountable king. His will is the absolutely supream, and unquestionable rule of all just and right. At wisdom, power, and justice then, the disputer of this world is unquestionably gone, however it fare with him, as to the rest. How right or good soever his cause may seem, when trimm'd and fortified with all his flourishes of rhetorick and pompe of arguments, it were more advisable for him to cast all his armour away, and submit to the prerogative-law of his creatour. There is no such proportion between God and him, as may afford him the least hopes of a good issue in contending. For if he set his heart upon man; if he gather unto himself his Spirit and his breath; all flesh shall perish together, and man shall return again unto dust.

But man is apt to think himself somewhat hardly dealt with, in this great controversy between him and his creatour, in case all his argumentative weapons be dash'd out of his hands, with expostulatory answers, drawn only from the absolute sovereignty and prerogative-unaccountableness of his maker. He is ready to say with Job; Surely I would speak to the almighty: I desire to reason with God. Will you speak wickedly for God? and talk deceitfully for him? will ye accept his person? will ye contend for God? Let me ask. Will you contend against him? When our eyes are opened, as Job's at last were, we shalbe of another mind, as Job was. Behold, I am vile. What shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer:

40.8.
Psal. 51.4.

Rom. 9.
21.

Mat. 20.

15.

Job. 23.

4.5.

Psal. 147.

5. Job.

40.9.

Job. 33.

13.

Job. 34.

14, 15.

Job. 1.

3.7.8.

Job. 40.

3.5.

- swer: yea, twice; but I will proceed no further. I uttered that I understood not, things too wonderfull for me, which I knew not. Wherefore I abhor my self, and repent in dust and ashes.* Here's that men will come to, after all such arguings, if ever they come to good. If they harden themselves in pride, grow peremptory, confident, and conclusive in their reasonings against God (notwithstanding all that may be said) recourse must be had to force, for decision of the controversy. And what successe men are like to have in this way of contest with him, *to whom all nations are counted lesse then nothing*, is not difficult to conjecture. But after all this, will any yet say, as once Job said? *Will God plead against me with his great power? Will the almighty take away my judgment?* No. God does not plead against thee, o man, with his great power only, but with his great wisdom, great justice. All are infinite and unquestionable, though vile man, through deep, unperceived ignorance of God and himself, takes upon him to call all into question; at least, his wisdom and justice. The power God has to make man immutably good, is cleered in the new creation of him. As to the wisdom and justice of God, or what ever else it be, that man calls into question, in this dispute, God is not at all suspicious of his cause, or afraid of any thing his creatures have to say. Though he might stand wholly upon his unaccountable prerogative-power, for the stopping of every mouth, he declines not other wayes of reasoning the case. *Come, and let us reason together, saith the lord.* If ye will proudly and presumptuously stubborn it out against your maker, *Produce your cause; bring forth your strong reasons, saith the king of Jacob.* Descend we to these, in the order propounded.

O B J E C T I O N I.

God and nature do nothing in vain. But in vain may that power seem to have bin planted in the nature of man, by the hand of God, which either cannot, or may not lawfully be reduced to act; exerted, or put forth in operation. Did God furnish man with a naturall power or liberty of will to that which is called sin, and by his law prohibite the exercise of it, under pain of death? To what end then was it given? Purposely to ensnare, and expose him to ruine?

Answer.

God, in and by creature-nature in the person of the mediatur, (which is NATURA NATURANS; that which gives being, life and motion to all created

ated nature) does nothing in vain. 'Tis granted also, that in vain would any power be planted by the hand (or uncreated creature-nature) of God, in the (created) nature of man, which cannot; but not, which lawfully may not be reduced to act. Man might not lawfully reduce his power of sinning into an act of sin, because prohibited by his creatour, whose will is the rule of all just and right. But, that he could bring forth his sinless power of sinning, into a sinfull act, hath sufficiently appeared. The naturall power then, or freedom of man's will to good and evil, was not given in vain, or to no purpose. It did make way, and minister an opportunity, for the demonstration of the justice and mercy of God, towards men. For this very reason or purpose, did God at first plant in man a naturall power or freedom of wil to good and evil, and leave him to the free and uncontrolled exercise thereof, that no turning of the scale towards his misery and ruine, could be any wayes imputable to his creatour, but himself. And no man's being turned or changed to that more excellent fashion, by the new creation (wich alone renders him a meet vessell and inheritour of the life and glory that is eternal) can with any colour of reason, be imputed unto any action or motion of the will of man, but unto God only. For by the new-creating, regenerating work of God in man, is the will of man stripp'd and deprived of the first-created freedom, life, and activity thereof. It is brought into a cessation from its own motions, a *rest from its labours*. Things are brought at length to that passe, in the regenerate man, that he cannot do either good or evil, in the single motion, and naturall freedom of his own, private, selfish, first-created will; but good only, in the will of God. This contrivance of God's infinite wisdom, in stating matters thus, hath brought forth these two great truths; that *man's destruction* is meerly and singly of *himself; his help, or Salvation*, meerly and intirely of *God*. If he perish, he perishes through his own default, in the single, arbitrary motion of his own will. If he be saved, he is deprived of the selfish power or freedom of his own will. He is gradually weak'ned and disabled, as to *sinning against God and wronging his own soule*. Oh desirable disability! Sure, a self-destroying power is better thus lost, then found. *Through weaknesse* thus brought upon our own will, whereby we are disabled to sin and destroy ourselves, *we are made strong* in the power and freedom of *the will of God* (as born of that) to good only. Man's first-created free-will to good, was but naturall, temporary, and mutable; not spirituall, everlasting, and unchangable. He hath therein a freedom only to do, love, and embrace things but mutably good (calculated and suited to his power of willing and doing) *things naturall and temporary, not spirituall*

Se Retired man;
pag. 68.

Rev. 14.
13.

Pröv. 8.

36.

2 Cor. 12.

10.

Jam. 1.

18.

2 Cor. 4.
18.

1 Cor. 2.
10, 14.

rituall and eternall. *Things eternall, are things not seen* (in their own native lustre) to the naturall, first-created understanding of man: nor therefore can they be the immediate and properly desireable objects of his naturall will, at best. By a kindly surrender and losse then of the light, life, power, and freedom of our first-created understanding and will (which wholly gaze, admire, affect and dote upon *things seen, which are temporall*) are we capable to be brought into the light, power, and freedom of new-creature understanding and will, unto which *things eternall* are the discernable and only desirable objects. Our naturall powers of discerning and desiring, are not capable to be raised and stretch'd into the exercise of spirituall life, or a suitability to spirituall things. We must exchange them for new-creature principles, first or last; otherwise, all *eternall good things* will eternally be *things not seen* to us, or desired by us. We must be brought to live in the *will* and spirit of God, as *born thereof*, by regeneration, or we shall never see and *know the things of God*. The naturall spirit and will of man, in his first-creation capacity, cannot discern the things of the spirit of God, nor therefore knowingly affect, desire, or love them. The spirit of man knoweth the things of a man, things temporall; but not the deep things of God, things spirituall and eternall. The things of God knoweth no man, but the spirit of God, and such men as quitting the life and way of their own spirit, are brought to live in his.

Rom. 9.
16.

Man, in his first-created, naturall constitution, at best, is no otherwise capable of eternall life, then by being bruised and broken in peeces, melted down by the fire-baptism, transformed and brought by a new creation, into an immutable state of righteousness, everlasting union with God, and free-will to good only. Salvation, or eternall life, is meerly of God, not at all of the will of man. *It is not of him that willeth, but of God that sheweth mercy*, in taking away the peculiar life, activity and freedom of man's own will, and effectually bringing him by the irresistible power of his regenerating grace, to live in his will. The passive obedience of man, in yielding up his will (his only true *freewill-offering*) in sacrifice to god (to be handled by the fire-baptizing, new-creating work of his spirit, as he sees meet) is a thousand-fold more acceptable to him, then any sacrifice, duty, or active obedience man can ever perform, in the life, activity, and first-created freedom of his own will. The loss of man's temporary, mutable freedom of will, to good and evil, is absolutely and undispensably necessary to his being furnished with eternall freedom to all good, and from all evil. Man's finall refusal to surrender up his own freedom, offer up his own will in sacrifice to the will of God, will prove most certain and remediless destruction to himself.

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The kindly and voluntary surrender of his own will, in sacrifice to the will of God, makes way for the reception, but is no active procurer of the life that is eternall. And even this passive obedience of mans will (which is absolutely necessary to salvation) is that which he would never be brought unto, did not God exercise and put forth an irresistible power of his grace upon him. On all accounts then, most true is that saying; *Thou hast destroyed thyself, o man, but in me is thy help.* Jam no cause of thy sin and ruine; I have not the least hand in that: and thou art no cause of thy salvation; thou hast not the least hand in that. So far have I bin, either by my decree, or otherwise, from necessitating or so much as enclining thee to evil, that I have by significant types, instructions and menaces, fairly warn'd thee to the contrary. And so far art thou, o man, from any contribution of causality or influence, towards the procuring of thy salvation, that wherever I exercise not an irresistible power of grace, thou stubbornly and wilfully refusest, so much as to give way unto me, who am intirely and alone the causer and worker of it. Yea, thou resistest, blasphemest, and *doest despite to my spirit of grace*, if I do not thereby irresistibly deliver thee out of thy own self-destroying hands. Hos. 13. 9.
Hebr. 10. 29.

O B J E C T I O N II.

CAUSA CAUSÆ EST CAUSA CAUSATI. The cause of the cause, is the cause of the thing thereby caused. If God be the cause of that power or freewill in man, which can be and is the immediate active or efficient cause of sin; is he not the first and principall cause of it, though more remote? Had not he furnish'd man with such a naturall power or ability to sin, he could not have sinned.

Answer.

If there be any truth at all, in the philosophy-maxime, on which this objection is grounded, it is only where the second cause work's necessarily and certainly, unlesse miraculously suspended by the first. God made fire, and fire naturally burn's any combustible matter it meets with, if not miraculously suspended, as in the case of the three children in Nebuchadnezzar's furnace. But had the fire there bin left to its naturall course, and burnt them; to have ascribed their death by that fire, unto God, as the cause thereof, would have bin very harsh, if not downright irrational and false. But however it be as to this, with the will of man, which is such a second

cause as act's not necessarily, but arbitrarily and freely, the case is far otherwise. The first cause furnishing the second with a freedom for action, and leaving it to its own arbitrary motion; in case it do that evil, which it might have avoided, if it would, the guilt of such action lies singly and wholly at its own door. The first cause has no such share in the causality at all, as may involve him in the guilt. Nor does he lay claim to any share in such righteous actions and good works, as are performable in the single, first-created activity and freedom of man's will. *The recompence of them is therefore reckoned by God himself, to be a due debt unto man, not a gift of grace.* Whatever may be said, as to a generall concurrence of the first, with all second causes, in all their operations, as they are naturall actions, he hath no such determining stroke or causative influence in the operations of free agents (considered in their first-created constitution) as entitle's him to any share in the morality of their actions. That they are morally good or bad actions, meriting reward, or demeriting punishment, this belongs wholly to them. In the new-creation frame of man, the case is quite contrary. There, though the second cause hath a subordinate concurrence and cooperativeness with the first, in actions purely spirituall and heavenly, yet is the determining stroke so intirely from God, *who worketh in them both to will and to do*, that both the work and reward thereof, are intirely of grace. To him that worketh (righteousness, in the first-created, naturall freedom of his own will, under the covenant of works) *is the reward not reckoned of grace, but of debt. But to him that worketh not*, (in the freedom of his own will, but beleeveth or relieth on God only, to work all his works in him, or for him, in the unchangable freedom of his most holy will) *is the reward not reckoned of debt, but of grace.*

Rom. 4.
4.

Phil. 2.
13.

Rom. 4.
4, 5.

1sa. 26. 12.

OBJECTION III.

Will any affirm, that will may properly be called free, which is brought into a state of everlasting captivity or subjection to the will of another? And can any deny that will to be most properly free, which can act singly by it self, without any controll from, dependence on, or reference to the leading and over-ruling influence of another's will?

Answer.

True it is; man in his first-created constitution was possess'd of that freedom, which seem's to carry the neereſt resemblance unto God's, whose will

is

is wholly independent on any other, in its operations. But such absolute and sovereign freedom in God (who is originally, essentially, infinitely, and unchangably good) is not exposed to the least *variableness or shadow of turning* from good to evill. With the finite, created being of man, the case is far otherwise. The desire therefore, or affectation, kindled in Adam's breast (by Satan's crafty and self-pleasing insinuation) of assuming unto himself a godlike independency of will, and uncontrolled sovereignty in his actions, was an evil concupiscence, a sinfull lust, a womb pregnant with all manner of evill desires. An unlawfull desire it was. For it was prohibited by the very light of man's nature, and law he was made under, which saith, *thou shalt not covet any thing that is another's right.* It is an *evill covetousnes* in man, to desire that which is another's incommunicable property. Satan's and man's *ero similis altissimo*, *I will be like the most high*, in the independent sovereignty of their own wills, was an evil concupiscence, proceeding from a presumptuous self-confidence. Such affected godlikenes is not godlines, but great wickednes against God, and highly destructive unto man. 'Tis the incommunicable prerogative of God alone, to be the independent and unaccountable manager of his own actions. 'Tis direct rebellion against the command of God, and light in man; 'tis unexcusable treason against the crown, dignity, and most just prerogative of the eternall king of saints, for any creatures to affect, catch at, arrogate, or assume unto themselves, such a godlike, unaccountable sovereignty in their actions. *The devil and his angels*, who were first in this sin, came, by the just judgment of their creatour, to be unchangably fixed in enmity and rebellion against him. As for man, he may seem to have no other way to escape the beguiling influence, and ensnaring suggestions of the devil, but by yeilding himself up to the new-creating hand of God, whereby he may be brought to *live in the spirit* and will of his creatour. For while he lives and walk's after his own heart, or in the single freedom of his own will, greater is he that is in the world, then any thing that is in him. The fleshly, first-creation frame of man, is such, that when the mediatour himself condescended to take it upon him, *as born of a woman, under the law* of nature, or the first-covenant; even he, *was made a little lower then* (or a little while inferiour to) *the angels.* This afforded the tempter some hopes of success, in those assaults, mentioned, Mat. 4. Luk. 4. Angels, in their first-created constitution, were furnished with such an over-reaching subtlety, as rendred them too hard for man, in his first make. They are of a more quick, cleer, sharp, comprehensive understanding; they are also more powerfull then man. They are the

Jam. 1. 17.

Habak. 2. 9.

Mat. 25. 41.

Gal. 5. 25.

Gal. 4. 4.

Heb. 2. 7.

fittest, and speediest ministers, the most effectuell and irresistable executioners of their creatour's will, that are to be found in the whole first creation. *They excell in strength, hearken to the voice of his word; do his commandments; and fullfill his pleasure, in all places of his dominion.* All the angels were accommodated for such duty, in their first make: but the good only, are kept steddily and constant in the performance of it, by their second make. The evill ones have quitted all relation and duty to their head and soveraign, that created them, and do employ all their subtlety and quicknes of mind, in seducing, beguiling, and winding off man also, from listning to the doctrine, or yeilding up himself to the work of the new-creating, or truly regenerating hand of God. Satan labour's *to corrupt them from the simplicity that is in Christ,* or Keep them from such intire, peaceable union and everlasting harmony with the will of Christ, as he has with his father's. His aim and design is, to engage them in a fixed enmity to God, with him and his angels. The heaven and earth, set up by the first creation, may seem to be reckoned one large common field, wherein angels and men, in the full beauty and glory of their first make, are the higher sort of beasts. *The serpent (or devil) was more subtile then any beast of this great field, which the lord God had made.* He was a more subtile beast then man. *Every man is brutish in his knowledge.* He ha's the visible, brutish, sensuall part of the creation, in his constitution, which proves a clog and obstruction to the activity of his angelicall powers. David himself (though made *a man after God's own heart*, by the new creation, or true regeneration) while he considered and disputed the dispensations of God, in the light and activity of first-creation principles (not yet fully silenc'd and extinguish'd in him) he grant's that he was in such reasonings and arguings, *a foolish, ignorant man, yea, a beast before God. He dark'ned counsell, by words without knowledg.* The old serpent then, is too subtile a beast for man (in his first make) to deale with. God has let loose a greater enemy upon him, then he is able to undertake. The consideration of this, together with the light and discerning given, and instruction ministred to him, one would think, should have strongly enclined him to the dutifull surrender of all the freedom, life, and activity of his first principles, the only prescribed and declared way, for his being brought into unchangable union and harmony with the will of his creatour. Such change out of the freedom of his own will, into such harmony with the very personall will of his creatour, was the only possible shift he had, to secure him from the otherwise dangerous assaults of an enemy greater then he. When once *Christ is one with men, as he and his father*

are one, then (and not till then) greater is he that is in them, then he that is in the world; the devil. There is now a spirit at work in them, that will shew itself too hard, wise, and potent for the devill and his angels. They cannot touch him. When God comes to be master of the work in man, so as to work all his works in him, all's safe. In the armour and power of God, man wilbe able to stand it out, against all the most crafty wiles and powerfull assaults of the devil; yea, he will certainly and finally vanquish and triumph over him. Here's that, man gets, by becoming weak in himself, and strong in the lord. That the devil did over-reach and overturn man at his best estate, in the full purity of his naturalls, is beyond dispute. And what can the man do, that comes after the king? Adam was a king, at all righteounes, practicable in the single activity of his naturall principles. Yet he fell under the power of the tempter. And that serpent is now grown old and experienced, as to the handling of men, by betwixt five and six thousand yeers practisings upon them. What ground of hope then can there be, for any descendent of Adam (that is but gradually renewed into the rectified exercise of the same principles, which he had in their unstained purity and full power) to escape his hands? By his first prevailing on man, in the primitive purity and full strength of his naturalls, all that purity, strength, wisdom, righteounes, glory, man was at first furnished with, appeared plainly to be but vanity, or transient, vanishing things. For all vanished. Verily every man, at his best estate, is altogether vanity. In the thousand yeers reign of Christ, the devil, that has ruled as a God, in the monarchies of this world, wilbe wholly bound up or secluded from all capacity of influencing the inhabitants of the earth. The inhabitants of the new earth wilbe generally found in the primitive purity of their first make. There wilbe no sinning against the son of man, nothing of that sort of unrighteounes, to hurt, destroy, or make any disturbance in all Christ's holy mountain, or kingdom. Then will it appear what work man alone, without a tempter, after all examples and warning, will make of it, in this point, as to the preferring of his first-creation principles to the second; his own spirit and freewill, to the spirit, will, and counsell of his creatour; or the dutifully yeilding all up thereunto, There will in that day of the lord, be no other sin, but against the holy ghost, or against the gospel. The final and obstinate refusal of the regenerating grace of God, whereby alone men can be transformed into, and brought forth in the true new-creature gospel-state of spiritual, eternal life (consisting in the everlasting harmony of their will with God's) is the sin against the holy ghost, and gospel. The immediate executioners of vengeance on such sinners, in that day, wilbe
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1 Jo. 4. 4.

1 Jo. 5. 18.

Ephes. 6. 10, 13.

2 Cor. 12. 10.

Ec. 2. 12.

Rev. 12. 9.

Psal. 39.

5. Rev. 20.

4. v. 2, 3.

Mat. 12.

31, 32.

Isa. 11. 9.

65. 25.

Pf. 104. 4. the holy angels, those ministers of his, who are a flaming fire. In or by such flaming fire, will the lord Jesus (when revealed from heaven, with his mighty angels, 2 Thes. 1. 8. that excell in strength) take vengeance on them that obey not his everlasting gospel-dispensation. Rev. 14. 6.

As then to the two queries in the objection, we shall find, that an absolute subjection of our will to God's, is the truest and best freedom; and, that the single, uncontrolled freedom of our own will, for the directing of our steps, gendereth to bondage. Yea, if permitted to run its course, it will make our feet swift to our own destruction; and most certainly bring us in conclusion, to reap the fruit of our many inventions; eternall death. He that soweth to his flesh, walking in first-creation principles, shall of the flesh reap corruption: But he that soweth to the spirit (live's, walk's, and brings forth fruit in the spirit of God) shall of the spirit reap life everlasting. They that are in, and walk after the flesh, cannot please God. Without faith (or living in his will and spirit) it is impossible to please him. Jer. 10. 23. Gal. 4. 24. Gal. 6. 8. 5. 25. Rom. 8. 1. 8. Heb. 11. 6.

Let us consider and observe well, what course Christ himself took with his humane will, in the dayes of his flesh, as made under the law. He quit- ted that freedom which man is apt to reckon best, for that second and more excellent freedom, resulting from such unchangable union and harmony of his will with his father's, as at first it had not. When our wills are brought into such unchangable union with the humane will of the son of God, as that now has with the purely divine will of his father, we are in a good case. This (say's Christ) is the will of him that sent me, that every one which seeth „ the son (as he lives not in his own will, but in the will of the father) and „ beleeveth on him (or liveth not in his own will, but in the will of the son) may have everlasting life. This was transcendently the most important thing, about which Christ came into the world, even to bring men to live in his resigned humane will, as intirely as that lives in the will of his father. This is the freedom of will, he did put most value upon. He taught his own changable humane will; the very same les-son of self-deniall and passive obedience, which he requires and expects from us. Flesh and blood, or mutable and corruptible, but sinless and incorrupt humane nature, did in his own person passe under the crosse, and fire baptisme of his own spirit. And it was thereby rarefied and stripped of mutability or mortality, and rendred fit, through such transformation, to enter in at the strait gate, into the kingdom. The bare transfiguration of his outward man, was not sufficient. A transformation of his whole naturall manhood, by death, was requisite for his entrance. He ascended not into heaven, till risen from

Jo. 6. 40.
Jacob's
Ladder.
pag. 80.

Mat. 17.
1, 2.

L E E E

from the dead. And *we must die, or not live; suffer, or not reign with him.* All that he requires of us, he underwent in his own person, with this considerable difference from our sufferings with him, that the sins of all mankind were ingredients into his cup, *who did no sin;* and no sins of others, or our own, are (in the least) any ingredients into our cup, who do little else but sin, continually. *This great captain of our salvation, was made perfect through sufferings.* And thereby hath he shewed us the true and only way of salvation, which he so became the author of, unto all that obey and follow him, in his suffering. *If when we do well and suffer for it, we take it patiently; this is acceptable with God.* For so did Christ. And hereunto are we called; because Christ also suffered for us, leaving us an example, that we should follow his steps. Forasmuch as the many sons by him to be brought unto glory, are partakers of flesh and blood, he also took part of the same. For it behoved him, in all things to be made like unto his brethren, that he might be a mercifull and faithfull high priest, to make reconciliation for sin, by his sufferings. And in that he suffered, being tempted, he is able to succour them that are tempted. He had something in his person, that was changable, though holy; otherwise, he could not have suffered. And by suffering, he brought it into a state, unchangably holy.

These things being so; will any yet approve and follow the choice the first Adam made, the course he took, into death; rather then the choice and course the second Adam made, and took, into eternall life? Will any yet please and pride himself in the single activity and uncontrolled freedom of his own will, refusing to be so resigned and joyned unto the lord the spirit, as to become one spirit (and to have one will) with the lord? *Wo to him* (whose will is single and alone in its motions) *when he falleth: for he hath not another* (will, even the will and spirit of the son of God) *to help him up.* Had not David had such a will in conjunction with his, which rendred him a man after Gods own heart, what, or who should have recovered him out of that miry sensuality and dreadfull blood-guiltines, in the matter of Uriah? And how else could Solomon ever have returned, or bin fetch'd up, out of his sensuall dotages upon many wives, and the grosse idolatries he became guilty of, through a sinfull compliance with their folly?

But notwithstanding all that hath bin done, or can be said; so prone is vain man, to please himself in the soveraignty of his own will, that as fast as any are actually renewed into the prevailing exercise of their own freedom to good, Satan is presently upon them, with the like subtle and fallacious argument, whereby he beguiled eve. And he finds it no difficult thing, to perswade and draw them into the same snare, he drew her; and by her, the

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man.

2 Tim. 2.
11. 12.

Heb. 2.

10.

5. 8. 9.

1 Pet. 2.

20. 21.

Heb. 2.

14. 18.

2 Cor. 3.

18.

1 Cor. 6.

17.

Ec. 4. 10.

1 Sam.

13. 14.

1 King.

15. 5.

2 Sam. 12.

9.

1 King.

11. 3. 8.

2 Cor.

11. 3.

S E S

man. They are but too willing and easy to be perswaded, that they are wise enough, and every way fit and able, with safety to undertake the directing of their steps, in the freedom of their own wills. The case with such unwarrantable undertakers to order their own actions, words, and thoughts, may not unfitly be resembled to that of a young, raw, unexperienc'd son (grown to what men reckon yeers of discretion) that desires his portion of goods from his father, as no longer needing his assistance, in the managing of it. His father, ^{being} a wife, experienc'd man, and evidently seeing the weaknes and insufficiency of his son, for the ordering and turning his portion to advantage, does yet think meet, to let him take his choice, but withall, gives him to understand, that if he miscarry, and come to ruine, he must thank himself. He tells him, it would be better and safer for him, to keep under his wing, enjoy the help of his experience and understanding. But if he will not hearken to this advice, he bids him take his course; with this provisoe, that if he but once miscarry, through his own folly, he will soon be upon him, and take all away from him. God's alseing eye was upon Adam: he could no sooner slip, but his hand was upon him, and stripp'd him of all the Goods he gave, or entrusted him with, in the first creation. The same is the case, with any renewed, enlightned, first-covenant Christians. *In the day they turn away from their righteousness, they must die*; as Adam, when he did eat of the forbidden tree. Those that deale with God but upon the terms of the first covenant, if they breake with him, *he will break with them*, and then all's gone. But when once the will of man is brought into unchangable union with the will of God, in the second covenant; then, if he slip, erre, or fall *seven times a day, he has one at hand, who will not faile to help him up*.

It was then a great mistake in our first parents, to think that it could be Good for them to remaine single and alone in their operations; or to exercise the freedom of their own wills, in disjunction from, and independency on the will of God. *This their way was their folly. Yet their posterity approve their saying*; follow their choice. They also, when restored, preferre the freedom of their own wills, received in the first creation, before the most easy and beneficiall yoke of God's will, under which they should be brought, by the second. Men chuse rather to be masters at working righteousness, in the naturall freedom of their own will's, then to become *servants of righteousness*, under the will of God, *which alone free's and secures them from the dominion of sin*. Life and death eternall are set before them. If they chuse to walk in the freedom of their own wills, and drive a mercenary, first-covenant

Ezek. 33.
12.

Psal. 49.
13.

Mat. 11.
30.

Rom. 6.
14, 18.

nant trade with God, for the *reward of debt*, eternall death wilbe their portion. If they be brought to live in the freedom of the will of God, they cannot misse of eternall life. Rom. 4.
4.

The frailty and slipperiness of man's first estate (together with the instruction given, in significant types and words) administred unto him very strong and perswasive arguments (with reference to his own true blessedness) for a free resignation of his mutable, to the immutable will of the son of God, who was given and appointed by the father, from all eternity, to exercise his regall office and conjugall relation of a head, lord, and husband, unto angels and men: *but his chiefest delights are with the sons of men.* Prov. 8.
31.

How little then do they understand the case of the first Adam (or their own, in but the same principles renewed) who think and affirm, that had he continued in the righteousness and freedom of his first estate, all had gone well? This is so far from being true, that Adam's or any other man's reckoning at this rate, is a presumptuous, self-confident, leading mistake towards all evil. For this being once owned as orthodox; the refusing and opposing of the unchangeable life, and more excellent freedom, which comes in only by the new creation, will certainly follow. Many thousands of renewed men, legall christians, first-covenant saints, have sinfully run into, and bin judicially hardened and fixed by God, in this leading and most perillous delusion.

It extremely concern's men to take notice of this so generally unobserved, and unconsidered occasion, that many take for the exercise of their hatred against Christ and his true *followers in the regeneration*, together with their testimony. Even Peter himself, liked not to heare of the doctrine of the crosse, from Christ's own mouth. *The crosse of Christ* (which is to fall on first-creation principles, at best; to teare, and pull up by the roots, the very fundamentall liberty of man's naturall constitution) *is to the wise Greek or gentile, foolishnes; to the legal jew, or first-covenant Christian, a stumbling block; but unto them which are called, both jews and greeks, it is the power and wisdom of God.* The legal-spirited iew or Christian, remaining so, will not own the gospel-doctrine of the crosse, and self-deniall, in the true and full extent thereof, as it reaches and seises on all first-covenant life and principles, and as it is preached by Christ and his followers in the regeneration. They ever have hated the doctrine, and persecuted the messengers that bring it to their eares. On this very account, did the iews crucify Christ, stone Steven, persecute Paul, and the rest. And on the self-same account, have legal-spirited Christians, under whatever refined forms, bin

Mat. 19.
28.

I Cor. 1.
23, 24.

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all along the reign of Antichrist, signally hating and persecuting the true spirituall worshipper and his testimony; and that with great confidence, as Jo. 16. 2, *doing God's service*. This Christ foretold, and Paul experienced.

Act. 26. 9. 'Twas ever thus. Two sorts of covenanters with God, and worshippers of him, in letter, and spirit, have bin engaged in this dispute and contest between first and second creation principles, from the beginning to this day. Cain, a worshipper in the first, killed Abel for being and worshipping in the second. On the like account, the jews kill'd all the prophets, and Christ himself. He that is born of the flesh of Christ, or is brought by the knowledge of Christ after the flesh, into a first-covenant state of holines, has bin always ready to persecute him that is born of the spirit of Christ, into the second. This, Paul shew's in the *allegory of Abraham, Sarai, Hagar, Ishmael, and Isaac*. In the history, Sarai cast's out Hagar. When allegorized into mystery, we shall find that Hagar usually cast's out Sarai. The legal-spirited bondwoman, having the advantage of worldly power, *cast's out the free, saying, let the lord be glorified*. To such spirituall outcasts, is it said, *the lord shall appear to your joy, and they shall be ashamed*, that cast you out. But the mystery lies yet deeper. There are Hagar and Sarai, Ishmael and Isaac, in regenerate beleevers, like Jacob and Esau in the same womb, struggling for sovereignty. There are *flesh and spirit*, (first against second covenant principles, and second against first) *lusting* and striving for the Dominion, or government of the whole person. In this case (which answers the utmost significancy of that allegoricall history) Sarai finally prevails, and cast's out Hagar; spirit, to crucify and silence flesh. The bond woman is for the absolute freedom of her own will: the free (with her spirituall Isaac's, *the true children of promise*) is for an absolute subjection of her will to the will of her creatour, whose service is the most true and perfect freedom. The freedom of mans will, set up in him by the first creation, or renewed in him since, is good. The freedom of Gods will, which man comes to partake of, in the new creation, is better. An unchangable freedom to good only, is better then a changable freedom to good and evill. That God did approve of the work of his own hands, the primitive freewill and constitution of man, together with the whole first creation, as *very good*, is evident. But there is good and better, as well as good and evill. And to prefer that which is good in the first creation, so as to hold it fast, in competition with and opposition to what is better, in the second; and in the confidence and credit thereof, to oppose, contradict, and blaspheme the second, this turn's it into the greatest evill. This persecuting trade may soon bring the legal Christian

Gen. 1.
31.

stian into a far more dangerous condition then the common, degenerate heathen, The *candle-light* of *man's spirit*, preferring and opposing itself to the *sun-light* of God's, for the *directing of his steps*, becomes the greatest darknes. The freedom of man's will, exalting itself above, and against the freedom of God's will (which is brought into man, and into which man is brought, by the new creation, as *born of the will of God*) becomes the greatest bondage. Now, *if the light that is in thee, be darknesse*; how great is that *darknesse*? If the freedom that is in thee, be bondage; how great is that bondage? no darknes, no bondage, to that. So, if the righteousness of man in the first covenant, be preferred, and consequently, opposed to the righteousness of God, in the second; no unrighteousnes, to that. If thy very righteousness be wickednes, how great is that wickednes? 'Tis the finest-spun Sodomy, spirituall *adultery*, idolatry, whordom, fornication, and uncleanness, which, though it very much scape the observation and censure of man, is accounted by God, the most grievous and unpardonable way of transgressing. 'Tis the sin against the holy ghost, or against the regenerating work of the spirit of God. The whole scene of grosse, litterall Sodomies, and brutishnesses, which the world is full of, are but shadowy wickednesses, to this that is perpetrable by the very first-covenant spouse of Christ, in the highest flourish of all her duties, righteousness, ordinances, or whatever she can pretend to glory in. She may be furnished with high illumination, *gifts of the holy ghost, tongues of men and angels*; and in, and with all this, pride it out, in a direct affront and blasphemous contradiction to the regenerating, new-covenant work of the holy ghost.

The spirit of the first Adam, in renewed men, hath bin all along *lusting unto envy*, against the spirit of the second, in regenerate beleevers. 'Tis the legal-spirited man, (iew, Christian, or what you will) that has bin uniformly (in whatever variety of form, or outward way of worship) flying in the face of the true spirituall beleever, and persecuting his testimony, from the beginning to this day. *As it was alwayes, even so it is now*. Yea, now (may be) more signally and generally, then ever. There is hardly any thing, that a renewed, enlightned man can lesse beare, then to have his understanding question'd, and taxed with any infirmity or insufficiency, as to the discerning of things pertaining to the kingdom of God. Are we in the dark? *Are we blind also*, (say the Pharises to Christ) are we ignorant, or undiscerning, as to the mysteries of the kingdom? *Ye say, we see* (say's Christ) *therefore your sin remaineth*. Here's that they get by their blind-seing, or their abused, and overvalued light. Their sin, in opposing the light, spirit, prin-

Prov. 20.

27.

Mal. 4. 2.

Jam. 1.

18.

Mat. 6.

23.

Rom. 9.

30, 33.

Ezek. 16.

38.

55, 56.

Jam. 4. 5.

Gal. 4. 29.

Jo. 9. 40.

41.

ciple, and doctrine of the new covenant, becomes the more unexcusable, and run's them into a worse condition then ever they were in, before any profession of, or experience in religion, at all. Their sin remaineth upon them for ever, to answer in their own persons. *There remaineth no more sacrifice* (or benefit of Christs sacrifice to them) *for sin.* That which remaine's to them, is only *a certain fearfull looking for of judgment, and fiery indignation, which shall devour the adversaries.* They are nigh unto cursing. Their end is, *to be burned, for being thorns and briars* to the true saints and prophets of God. They refuse to have the fire-baptism of God's spirit, in the way of his grace and love, to passe upon them. Hereby do they become that *chaff, which wilbe burnt up, with the unquenchable fire* of his wrath.

Self-love, in the legal-spirited christian, or temporary beleever, pre-ferr's his mutable free-will, to the immutable freedom of God's will. The spirituall beleever is brought by self-deniall, to make a clean contrary judgment, and choice. The former, through an overweening confidence in what's good, opposes that which is better, and so fall's into the greatestt evill. The latter, by a kindly quitting of his mutable and lesser good, comes to be possessed of that greater good, which is immutable. Of the two sorts of evil, mutable and immutable, the immutable is the worst: Of the two sorts of good, the immutable is the best. Immutable goodnes is seated in God alone, originally. *There is none good* (in that sence) *but God.* Elect men and angels, by the new creatiō, are rend' red participatively and derivatively immutable in goodnes, as indissolubly *united* with him, who is originally so.

Put all that hath bin said on this point, together, and the versatile, primitive freewill of the sons of men, to good and evill (which hath bin so much doted on; to the irreparable damage of many thousand souls) may be accounted a freedom rather in shew and appearance, then in reality and truth, if compared with the more excellent freedom, or *glorious liberty of the sons of God.* The freewill of man, was the door, by which sin, satan, and death entered at first upon him. The freedom of the sons of God; received by the new creation, keeps them all out, for ever. The sons of God then, who are *made free by the son of God*, in the new creation, *are free indeed.* The sons of men, at their best estate, are not so. Man's freewill is ever accompanied with a *spirit of bondage.* *All his life-time*, in such freewill, *he is subject to bondage, through fear of sin and death*, which can swallow up all the life and freedom of that state, into victory. Then is the will of man free indeed, when free from all possibility of finall miscarriage, and when it can *swallow up all death into victory.*

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The summe and substance of my answer then to the two queries, this third objection consists of, amounteth unto this. I do affirm that will to be most free, which is brought into a state of everlasting captivity to the will of God. And I deny that will in man, to be most free, which can act singly by itself, without any controll from, dependence on, or reference to the leading and over-ruling influence of the will of God.

OBJECTION. IV.

If we suffer ourselves to be deprived of our own freedom, and brought under the yoke of another's will, which will keep us in such a necessity of doing good, that we cannot do evil, are we not thereby, unmann'd, and rendred absolute slaves or beasts?

Answer.

In such groundless surmises, *men do err, not knowing the scriptures, nor the power of God.* They prefer the *form of Godlines*, in their first-creation principles and freedom, before the *power thereof*, in the second; asserting the former, and *denying the latter*. They prefer their own fickle and uncertain way of working righteousness, in the principles of the first covenant, and freedom of their own wills, before the *everlasting and more excellent way* of working righteousness, in the freedom and power of the will of God. But so far is man from being unmann'd, or made a slave, when brought into a state of unchangable subjection to, and harmony with the will of his creatour, that he is then only *free indeed*. Unchangable subjection to the will of God, is the best and most perfect freedom of man. *Understand, ye brutish among the people: this glorious liberty of the sons of God*, which you by false reasonings, and perverse disputings, would represent as brutality and slavery, is the very same kind of liberty, God himself ever had: 'tis the same, the man Christ Jesus, with all elect men and angels, will have, to all eternity; an absolute freedom from all evil, and to all good. Satan's first lying suggestion unto man, still takes place with thousands of renewed Adamites, in direct opposition to Gods command, counsell, and truth. They reckon the working of righteousness, in the absolute sovereignty and uncontrolled freedom of their own wills, the only Godlines, or Godlikenes. To seem thus like the most high, is a pleasing imagination, with them. But in conclusion, it will be made appear, that unchangable subjection of man's will to God's, is that which will render him most like

unto

Mat. 22.
29.
2 Tim. 3.
5.
Psal. 139.
24.
1 Cor. 12.
31.
Psal. 94.
8.

unto the most high. For then is he of one will or heart, one mind or spirit, with the lord. And the other, diabolical way of becomming like the most high, if persisted in, will lodg us up, and lay us fast, with the devil and his angels, in a state of everlasting enmity to God, and destruction to ourselvs. He that is called *God of this world*, endeavour's and layes about him, for the seducing of all men to become as Gods, in his self-exalting streine of Godlikenesse. *If it were possible, he would deceive the very elect* into this self-pleasing snare. All those, *whose minds he can* but so pre-
 vailingly and finally *blind, that they beleerve not, or se not the light of the glorious gospel of Christ* (and way to true blessednes, therein prescribed and declared, by the crosse, and fire-baptism, through the strait gate) are sure to be catch'd, and held fast in his snare. This grand impostour finds men so willing to be rounded in the ear, flattered, and deceived, in this great point, that he hath no hard task of it, to bring any to it, save only the *remnant according to the election of grace*. This *little flock*, he can never bring to it, by any possible assaults or wiles, in his whole mysticall trade of iniquity.

Mar. 13.
22.

2 Cor. 4.
4.

Rom. 11.
5.

Luk. 12.

32.

Ro. 3. 27.

Isa. 26. 12.

Jo. 3. 21.

Ephes. 5.

13.

2 Pet. 1. 7.

Prov. 3.

5. 6.

Jo. 5. 44.

Rom.

4. 4.

Phil. 2. 13.

On this bottome all just government in heaven and earth, is founded; even, on the will of God; which by the *law of faith*, and rule of the crosse, prohibit's and restraines the single exercise of any private, individuall will, in angels or men, even as to things, otherwise lawfull and just. When *God work's all our works in us; when all our works are wrought in God*, he is pleased, and we are safe. Then shall we not be afraid to have *our deeds brought into the light, and tried by the fire* of Christ's second appearance, of what sort they are. *Without faith* (or unchangable union with, and dependence on the will of God, in all our motions) *it is impossible to please God*. God is not pleased with the very works of righteousness, performed but in the freedom of our own wills. Nothing that we can do, as *leaning to our own understanding, for the ordering of our wayes*; nothing that we can perform in our own will (*seeking our own glory*, and the *reward* that is of *debt*, under a covenant of works) is, or can ever be well-pleasing unto God. Till we work righteousness in new-creature principles, (till *God work in us both to will and to do, of his good pleasure*, or in the freedom of his will, not leaving us to do any thing of our good pleasure, or in the freedom of our will) we please not him. All the good that men do in their own wills, they are the principall (if not only) actours of. Consequently, all the glory or reward thereof (such as it is) is their own, not God's. But the glory of all new-covenant works redound's unto God alone, as the principall operatour. And the *reward* of such works, together with the works themselves, are of *grace*.

Both

Both the work and reward is of the lord. *He that worketh not* (in the single freedom of his own will, under the covenant of works) *but beleeveeth* (or worketh righteousness, in inseperable conjunction with the will and spirit of God, under the covenant of grace) he alone it is, whose works are wel-pleasing unto God, and most profitable unto himself. For *he is justified before God, with an eternall justification: and he hath eternall life* springing up, and *abiding in him. Sin can never againe recover, or usurp dominion over him. For he is not under the law, but under grace.* He is not at his own dispose, under the government of his own understanding and will, but at God's, under the ruling influence and steerage of his mind and will. *The kingdom of God is within him*, when the lord is owned in his very inner man, the hidden man of his heart, as ruler and king.

Rom. 4. 5.

Rom. 8.
14.Luk. 17.
21.

The absolute and uncontrollable dominion of the spirit and will of God, in and over the conscience, spirit and will of man, does exactly consist with the best and most absolute freedom of all his true heaven-born sons and subjects. Those that refuse to *live and walk in the spirit* and will of God, chusing rather to *lean to their own understanding*, *walk in the light of their own fire, and in the sparks which they have kind'led* (or good works they have wrought in the single freedom of their own wills) *this shall they have of his hand, they shall lie down in sorrow, for ever.*

Gal. 5.
25.
Jsa. 50.
11.

The scriptures of truth are very expresse in these greatest concerns of men, about their turning one way or other, out of the mutable, wavering, tottering freedom of their first-creation frame. If they turn not on the right hand, into unchangable union with God, first or last, they will turn on the left, into unchangable harmony with the devil, in his enmity to God. Men are apt to sooth up themselves with a notion of fixednes or confirmation in the renewed principles of their first make, by Christ, and so, to please themselves with fair hopes of the life that is unchangable or eternall, in but such naturall principles, as indeed are intrinsically and essentially changable. By this meanes, reformation, or restoration passes currant with them for regeneration, or transformation; renewed naturall principles, for spiritual; nature, for grace. By this artifice, they think to misse the *croffe* of Christ, the *fire-baptism* of his spirit; to crow'd in at the *strait gate*, and *take the kingdom of heaven by violence*, in the single power and freedom of their own wills. At this rate, *flesh and blood*, renewed and confirmed, would enter into, and *inherit the kingdom of God*, Contrary to the scripture. But those that never enter into the kingdom of heaven, otherwise then in the noife and power of their first-covenant principles, are but such *children of the kingdom*, as

Mat. 11.
12.1 Cor.
15. 50.

Mat. 8. 12

E

wilbe

Jo. 8. 35. *will be cast out; not such, as shall abide in it for ever.*

Jo. 21. 18. Of all things in the world, man delight's to gird him-self (as Peter, when young) and go whithersoever he list, in the freedom of his own will. And of all things, is he most averse from a being girded, bound up, and carried by another's will, whither he would not; even into a conformity with Christ, in the death of his naturall principles, and losse of his own freewill, wherein he is appointed to glorify God. Touch but his copihold, in this great point

Mat. 3.

10.

25. 27.

of resignation, and self-deniall; lay but the axe to the root of naturall principles, at best, as things to be surrendred, parted with, and exchanged for such as are spirituall or eternall, and what outrageous, shuffling, confounded things, will such men appear, as have resolved to place all their hopes of eternall life, in the meer improvement of their naturals? They'l be out of all patience. Satan ring's another bel in their ear; sings another tune, which they like better. They reject, contradict, and blasphemc any the least noise of such doctrine. Let a bear robbed of her whelps, meet the spiritual man, rather then such fools in their folly. Paul desired to be delivered, from such unreasonable or absurd

Prov. 17.

12.

2 Thel.

3. 2.

Job. 2. 5.

men, as have not faith, or new-creature life, and spirituall discerning. For they will look most strangely upon the true doctrine and mysteries of the kingdō of heaven. What the devil once said unto God, concerning Job (*put forth thine hand now, touch his bone and his flesh, and he will curse thee to thy face*) may truly be said of men, fixed in first-creation principles, touch but these principles, which they build upon, for eternall life, and they'l curse you to your face; blasphemc, and ravenously trample all the true gospel-doctrine of spirituall life, under their feet. Thus Jeremy found it. He had no common occasion of differences with men, by lending and taking on usury, or the like; yet, every one cursed him. 'Twas singly and meerly his doctrine, that brought those causeless and therefore ineffectuall cursings of vain, deluded men, upon him.

Jer. 15.

10.

Prov.

26. 2.

The angels that fell, made the same ill choice, that abundance of men do, to their own eternall ruine. They would not hold with, and follow their head. They presumed to go alone, in the single freedom and strength of their naturall powers. The elect angels were otherwise minded. They were of another spirit, as Caleb. They followed the lord, fully. Whither their head looked, they followed it; they turned not as they went. Whithersoever his spirit was to go, thither was their spirit to go. They quitted the private motion and unstable freedom of their own will, to follow their leaders example and counsell, into a glorious, eternall freedom to good only. The evil angels, by making a contrary choice, were laid fast in their own self-chosen delusions, as in chains of darknes, wherein they are reserved unto the judgment of the great day.

Numb.

34. 24.

Ezek. 10.

11.

1. 20.

2 Pet. 2. 4.

Jude. v. 6.

The

The second sin of men, *after the similitude of Adam's transgression*, lodge's them fast, in one common united interest with the fallen angels, an unchangeable state of enmity to God. 'Tis commonly acknowledged, that after the death of the body, the state both of evill and good men, is such, as render's it impossible for the one or other, to change from evill to good, or good to evill, for ever. *The unjust wil be unjust still; and the righteous, righteous still*, to all eternity. *There is a great gulf between them. There is no possibility of passing out of the one state into the other.* 'Tis impossible for the one sort, ever to do evill; or the other, good.

Rom. 5.
14.

Rev. 22.
11.
Luk. 16.
26.

The seeming bondage then, which man is brought into, by the unchangeable subjection of his will to the will of God, is the truest and best freedom he is capable of. He is made partaker of the very freedom of the will of God, by being so subjected to it, and united with it. In this freedom he stands fast and sure, against sin, death, and all the powers of darknes. The freedom of his own will, is that which sin and death entered, and seized on, in Adam. Without that, man could not have bin a sinner. If chosen and rested in, for eternall life, in competition with, and opposition to the much more glorious freedom, man is made partaker of, by the unchangeable subjection of his will to God's, it wil most certainly end in remediless bondage, and eternall death. Those that prefer the shadowy freedom of their own wills, to the true freedom of God's (attainable by the unchangeable union of theirs with his, and consisting in the everlasting and most desirable captivity of theirs to his) are typified by *the servant, whose ear was boared thorow with an aul*, in token of his freely-chosen perpetuall servitude.

Exod. 21.
5. 6.

Let no man think this exchange of his freewill for God's, an unmanning, or undoing of him, a rendring him a slave, or a beast. 'T is the only way for him to be made for ever; the being so brought into the most durable, unchangeable similitude of God. They, whose eyes are wholly upon what man is to lose, quit, and part with, in this true and most beneficiall gospel-traffick (by way of exchange, or by putting his money to the bank) are apt to think the doctrine of the crosse, and gospel-self-deniall, in the full extent thereof, a saying, too hard to be endured, or yielded to. But they, ought in such case, to *commit themselves to their faithfull creatour*, answer his call, in the surrender of all that which they are so taken with, though (with Abraham) they know not distinctly *whither they goe*, or what they shall receive in the room thereof. They ought to rest assured, that he never will call back any thing that is good, but in order to the giving something that's better; that they shalbe no losers by answering his call, or taking his

Luk. 19.
23.

- counsell. If they rightly lose the fading, mutable life, glory, freedom and light of their first creation; they will find such losse to be *great gaine*, in the second. And God (who gave them their first-created beings) will receive his own creatures againe, *with usury*. He likes them incomparably better, in their second make, then in their first. Let but that be considered, which is to succeed in the room of what man is required to yeeld up, and suffer the losse of, by gospel-resignation, or self-deniall, and then all the seemingly hard words of the gospel, the cross of Christ, fire-baptism, the strait gate, self-deniall, and the like, that man is apt to take up such a prejudice against, and *stumble at*, will appear quite otherwise. The merchant would be apt to think it a very hard saying, if he should be required to *sell and part with all that he hath*, as Christ advised the young man. But when he know's what he is to have for his mony, (*a field where he is sure that there is a great treasure lying hid, or pearl of great price*) he goes about his busines with all alacrity, *sells* all that he has, reckoning it the best bargain that ever he made, in his life. When we come in any measure to discern, or guesse at what it is we shall receive by the new creation, in lieu of what we part with, out of our first make, we shall reckon with Paul, *that the sufferings of this present time, are not worthy to be compared with the glory which shalbe revealed in us*. To passe out of our first-creation frame, or first-covenant state, into the second; out of nature and law, into grace and gospel; out of flesh into spirit; out of our will and spirit, into God's, (or whatever is of like import) is absolutely necessary to salvation. To passe thus out of ourselvs, is to *pass from death to life, from the power of satan unto God*. When we passe out of our own hands into God's, we passe out of the devil's hands too; are secured from his depraving touch. By God's plucking up of our freewill by the roots, which contain's in it a power of sinning, sin will be pluck'd up by the roots, cast, and kept out for ever, from any possible re-entry into, or re-possession of us. If it be not thus pull'd up by the roots, we shall (first or last) through the abused power or liberty thereof, *return with the dog to the vomit*, and then *shall we be pluck'd up by the roots*, ourselvs, as *trees twice dead*, once in Adam, and againe, by our own wilfull apostasy, after a revivall of first-creation principles in us.
- If it be better for man to be and do good, then evil, to be in a changable covenant-communion with God, then in none at all; certainly, it is best of all for him, to be and do good unchangably, in a state of everlasting, new-covenant communion with God. In this latter way only, *shall we find rest unto our souls*, and eternall life. The self-chosen independency,

Mat. 25.
27.

Mat. 19.
20, 21.

Mat. 13.
44, 46.

Rom. 8.
18.

1 Jo. 3, 14
Act. 26.
18.

1 Jo. 5.
18.

2 Per. 2.
20, 21.

Jude. v.
12.

Mat. 11.
29.

and uncontrolled freedom of our own wills, is such, that every step we take, when fixed in this principle, will tend to the chambers of death. 'Tis a way of man's own invention, and the devil's suggesting. We never learn'd or heard of it from God, as warranted by him, for a safe and good way; but the contrary.

The argument to perswade men to look after regeneration, and new-creature life, *bid with Christ in God*, run's thus. If subjection to the will of God, be better then non-subjection, disobedience, and rebellion; then is unchangable subjection to it, in the new-creation, and covenant, better then changable subjection to it, in the first. For unchangable subjection to, or compliance with the will of God, is eternall life to man; whereas changable, first-covenant communion with God is not so, but leave's man exposed to eternall death.

The scriptures (if well observed) run cleer and full, for the exhorting, perswading, and encouraging of men, to *roll them selves upon the lord*; intirely to rely and depend upon his will, counsell, and spirit, as the only way for the safe directing of their steps, against the powers of darknes, or gates of hel; and, to the kingdom of heaven. *Tis not in man (who at his best estate is altogether vanity) thus to direct his steps. Trust in the lord with all thine heart; and lean not unto thine own understanding. In all thy wayes acknowledg him (owne his spirit, wil and counsell) and he shall direct thy paths. Be not wise in thine own eyes: feare the lord, and depart from evil. Be not wise or think not of man, above what is written.* It is no where written in the oracles of God, that man is wise and able enough in his first-creation principles, for the directing of his steps. But the contrary is abundantly asserted. *Wo unto them that are wise in their own eyes, and prudent in their own sight. They will call good evil, and evil good; darknes light, and light darknes; prefer the light of their first creation, to that of the second; and so, render that which is good in its kind, an occasion of the greatest evil. From such wise and prudent men (whose minds are blinded by the God of this world, lest the more excellent light of the glorious gospel of Christ, should shine unto them) hath God hid the things of his spirit, and mysteries of his kingdom. He reveales them only unto babes; those that are content to be broken and crucified, as to the self-confident wisdom, freewill, and fading glory of their first creation. To such it is given, to know the mysteries of the kingdom of heaven. To others, not. We must (in this sence) become as little children, or we shall not enter into the kingdom of God. Let no men then be wise in their own conceits. The lord knoweth the fond conceits or thoughts of such wise men, to be vain, and false. He will catch them in their own craftiness.* All the affairs of the gospel,

Col. 3. 3.

Psal. 37.

7.

Cant. 8.

5.

Jer. 10.

23.

Psal. 39.

5.

Prov. 3. 5.

8.

1 Cor. 4.

6.

Jsa. 5. 20.

21.

Mat. 11.

25.

2 Cor. 4.

4.

Mat. 13.

11.

Mat. 18. 3.

Rom. 11.

25.

1 Cor. 3.

19, 20.

Jo. 9. 40. *things eternall, are things not at all seen by such wise fools, such blind-seers.*
 41. *As are the men, so are their thoughts. They are altogether vanity; and their*
 Psa. 39. 5. *thoughts are so, too.*
 Psa. 94. 11.

OBJECTION. V.

What thank is it to us, to do good, if we can do no otherwise? To be deprived of our power to do evill, may seem to bereave us also of all praise or commendation for doing well.

Answer.

Now the proud, self-exalting, self-seeking, first-covenant spirit, speakes plaine. It seeks its own glory, praise and commendation, not God's. And it tells us so. Our mutable nature in Christ's person, carried itself otherwise.

Jo. 8. 49. *I seek not mine own glory. I honour my father. If I honour my self, my honour is*
 30. 54. *nothing, with God. He that came not to do his own will but God's, sought not his own glory, but God's.* They that are for doing their own wills, walking in their own freedom, after their own heart, not God's, are for seeking their own honour, of one another, and not the honour that commeth from God only. This is a way God commendeth not, man does. In this spirit, and principle, Paul found many of the corinthian church. *They were full, rich,*

1 Cor. 4. *increased with goods,* in a first-covenant way of life and operation, as *Laodicea,*
 8. *and here they would be reigning as kings,* as if no such thing as the crosse were yet to be expected by them, when once in such a condition; and as if no such thing as sin, death, and hel could ever triumph, or have dominion over them. *They measured themselves by themselves; compared themselves amongst*

2 Cor. 10. *themselves,* and finding a suitableness in principles and operations, praised,
 12. 17. 18. *commended, and applauded themselves and one another, as the only saints; but were not truly wise. For not he that commendeth himself, is approved; but whom*

Jer. 9. 23. *the lord commendeth. He that glorieth, let him glory in the lord.*
 24.

But as grosse folly as this is, so to pride and exalt ourselves in the freedom and power of our own wills, Adam (at his best estate) was soon induced to become guilty of it. He reckon'd that the very excellency of his nature, lay chiefly in the freedom of his will to good and evill. He esteemed it hardly praise-worthy, to be and do good, unlesse under a possibility of being and doing the contrary, if he pleased. Thus did he set himself to seek his own glory. He did rightly judge, that in that state, the commendation and reward of his being and doing good, and of his refraining from evill, must needs

needs redound unto himself. God judges so too; that his reward is a due debt, not a gift of grace. Rom. 4. 4.

How can men beleve, which receive honour one of another, and seek not the honour that commeth from God only? that love the praise of men more then the praise of God? He that is for doing all in the freedom of his own will, will vent only such doctrine as suites therewith. He will speak of himself; will seek his own glory. But if any man, live in, and do the will of God, he shall know of the doctrine, whether it be of God. He will own and speak forth such doctrine, only. Wouldst thou have true honour then? give glory to God. Those that honour him, he will honour. Those that despise him, and seek honour to themselves, shall be lightly esteemed. As Christ say's of the life and freedom of our first-created condition; he that seeketh or findeth his life, shall lose it: and he that loseth it for my sake, shall find it; so may it be said of honour. He that seeketh his own honour shall lose it, and he that loseth it for Christs sake, (becomming with Paul, a fool, or despicable person in the view of men) shall find it, in and with God. That which is highly esteemed amongst men, is abomination in the sight of God, as Christ told the proud, conceited Pharises, that derided him. Jo. 5. 44. Jo. 12. 43. Jo. 7. 17. 18. 1 Sam. 2. 30. Mat. 10. 39. 1 Cor. 10. 4. Luk. 16. 14. 15.

OBJECTION. VI.

If it be better for man, to be everlastingly bound up from all possibility of sinning against God, and wronging his own soul, why did not God at first make him thus immutably holy, righteous, and good, with a freewill to good only? So had he bin ever free from all sin; and consequently, unexposed to any possible misery or ruine. He it is that made us, and not we ourselves. We were never consulted with, nor capable to make any choice, as to what kind of being we would be content to receive, in our first formation. Prov. 8. 36. Psal. 100. 3.

Answer.

'Tis the wisdom and goodnes of God, this objection call's into question. His power to bring man forth in an immutably holy state of life, righteousness, and communion with himself, is sufficiently cleered in the new creation, or true regeneration of him. Whether it were at all possible, or simply and absolutely impossible for meer created-beings, to have bin at first produced and set up in a state of immutable holines and communion with God, need not be disputed. But that even creature-nature (produced by way of emanation from the will and mighty power of God) in the mediation,

Coll. 1.
15, 18.

tour, was first naturall, and changable (both as to the life, and union thereof with God, though personall) the oracles of God do seem to put out of question. How the *first-born of every creature (who is before all things, by and for whom all things were created, that are in heaven and earth, visible and invisible)* should without a change, become the *first-born from the dead* (and so, head of the church, or new creation) who can tell? But of this, more fully, hereafter.

However it be, as to the possibility, 'tis evident that *de facto*, not only the first good estate of any created beings, was (on all accounts) mutable, both as to their life, righteousness, wisdom, and union with God, but even the uncreated creature-nature in the mediator's person, also. As matters do stand then, man, in this high and bold expostulation (taking for granted, that God could have made him at first, immutably holy, and utterly unliable to any sin or misery) doth seem to question only the wisdom or goodness of God. If he could at first have made man so, why did he not? Where was his infinite wisdom and goodness, when he made him otherwise? The wisdom of God, as to the whole fabrick of his various dispensations to, and about man, is here called into question. For had God at first made men and angels immutably holy, there had bin no need of a new creation or covenant. Neither had that which now is the first-created state of man, and first-covenant communion of man with God, ever bin at all. There had never bin law and gospel, heaven and Hell, eternall life and death, nor yet temporary life and death, but only heaven and eternall life, had (at first) bin the sure and everlasting portion of all men and angels. These, and many other like unto them, would be the inevitable consequents of what this objection contend's and plead's for; to wit, a state of immutable holines, at our first creation.

Retired
man, pag.
68.

The wisdom and goodness of God (against which this objection is principally levelled) may seem remarkably perspicuous, in giving man at first, a mutable state of life and freewill, as a preparatory and fore-running dispensation to the immutable life, and never fading glory, given forth in the new creation. That God did at first set men and angels up, in the mutable freedom of their own wills, is certain. That God is most just, and can be no otherwise, is most certain. What then doth such arguing of man against God, prove? *it proves him perverse. He say's to him that formed him, why hast thou made me thus? why not so and so? why mutable and corruptible; exposed to miscarriage, and ruine? why not immutable, and incorruptible? sure of eternall life, and blessednes, by indissoluble union with thyself?*

thyself? Such arguing carries in it, point-blanke rebellion against the warning, fairly and plainly given, in those expostulating scriptures on Gods behalf, in this point, Rom. 9. 20, 23. Jsa. 45. 9. with many others. I shall refer the reader to the whole series of such expostulations for God, and against man, a above-mention'd in the generall answer, concerning which a provifoe was made, that it is to be look'd upon as the principall, to every particular cavill, in the generall objection.

O B J E C T I O N. VII.

If we be mutable, and liable to miscarry in our first make, and can no more make ourselves new creatures, by the power, or in the freedom of our own wills, then we could at first create ourselves, what can we do? or, how should we help ourselves, as to the certain and effectually preventing of our finall, and remediless destruction? Had it not bin better, never to have bin made at all, unless we had bin made at first immutably holy; or could make ourselves so, in the power, activity, and freedom of our own wills; or might be effectually, irresistibly, and infallibly made so, by the grace of God? If God would but cause his second and finishing hand to passe upon us, in a new creation, as irresistibly as he did give us our mutable being and freewill at first, the faultiness, or mutability of our first make (however good in its kind) were well mended.

Answer.

'Tis granted; *it had bin good for man, never to have bin born or made at all*, Mat. 26. in case he had bin incapable of ever being brought into any other, or better state of life, and freewill, then what he received and was possessed of, by the first creation. For no man (or angel) who never attain's any better state of life and freedom, then that, can ever be saved; but will certainly and everlastingly perish. There will at last be no middle state found for man or angel, between eternall life and eternall death. No creature that is but mutably good, hath eternall life abiding in him. None that are immutably evill, can ever have it. Amongst the many mansions in God's house, there's not one for them. When the will of man is induced to yeild itself up, to the will of God, *God will not faile to guide him by his counsel, till he receive him into glory.* He will direct his steps, *order his conversation aright*, and bring him to *the salvation of God.* Psal. 73. 24. Psal. 50. 23.

What is it then man quarrell's for, in this objection? what would he have?

have? If he be not in the fault, through his obstinate and wilfull resistance, he wilbe a *vessel of honour*. Do men chuse to be left to their own free choice, and yet argue against God for giving them the freedom of their own wills? Do they absolutely refuse the state immutably good, and *put it far from them*, judging *themselves thereby, unworthy of everlasting life*, and yet complaine they had it not at first; nor can have it, at last? do they reject, abhor, contradict, and blaspheme the true doctrine of regeneration, self-deniall, the crosse, fire-baptism, and the strait gate, as hard, unreasonable, unsupportable sayings? Do they ravenously trample underfoot the blood of the covenant, and do despite to the spirit of grace, as to that very work of it, whereby alone they are capable to be brought into a state of immutable holines, eternall life, and freedom to good only, and then complaine they have it not? Man disputes against God, for that he gave him not a life immutably holy, in the first creation. God's complaint and controversy against man, is, that he will not yeild to the terms propounded, for his receaving such a state of life, from his second, and finishing hand, in the new creation. Man complaines, that he was not set up in a state of immutable holines, at first. God complaines, that he will not receive it at last, by the true transformation of his naturall, mutable being and life, into spirituall, immutable, and eternall. Such monstrous inconsistencies, afford man little hope of any good issue, in contending with his maker. All blame will most certainly lie at his own door, when all's done, or said, that can be. His language and practice, his light and demeanour, are full of furious, and unutterable contradictions. Christ, the **WISDOM** of God, call's out to the sons of men; he uttereth his voice in the streets, saying, *how long, ye simple ones, will ye love simplicity? scorners, delight in scorning; and fools, hate knowledg? Turn at my reproof, I will pour out my spirit, I will make known my words unto you. But ye have set at nought all my counsell, and would none of my reproof. Therefore shall you eat of the fruit of your own way, and be filled with your own devices; reap the fruit of your many inventions. As for me, I will laugh at your calamity, and mock when your fear commeth. But whoso hearkeneth unto me, shall dwell safely: he shalbe quiet from fear of evil.* Christ is more ready to give eternall life, then men to receive it. He *stretches forth his hand all the day long*, and calls out to them. But they will not come unto him, that they may have life. They will not take it, upon the terms by him propounded, and which himself in our mutable nature, submitted to, and underwent. Man likes not to exceed the first-covenant religion, and way of working righteousness, where he is master of the work; and the reward, a debt. In the second, God is the master-workman; and the reward, as well

Act. 13.
46.

Prov. 1.
20, 33.

Rom. 10.
21.
Jo. 5. 39.
40.

Rom. 4. 4.

as work, is of grace. In the first covenant, we are the workers of righteousness, in the freedom and power of our wills, or after the way of our own hearts, and good pleasure. In the second, *God worketh in us, both to will and to do, of his good pleasure*; in the freedom of his will, and after his own heart. Man likes not this. He loves to boast, and have whereof to glory. *The law of works excludes not his boasting. The law of faith does.* And 'tis by this latter law, and way of working righteousness, that the command of God is established. Man reckons quite otherwise; that *faith makes void the law*, and that he is for the establishing of it, by his works. The law is established, when men are possessed of a principle of life and operation, that will fix or establish them in the constant and universall obedience thereof, to God's well-pleasing acceptation, and everlasting delight. This is that *faith*, or new-creature principle, *without which it is impossible to please God*, or be saved. As for the naturall principle of working righteousness, the wavering freedom of man's own will, that will never be stedfast; nor therefore will man ever be *stedfast* in such covenant-communion with God, as is manageable therein. *He will turn (or start) aside, like a deceitfull bow. He that is born of God, will not, cannot do so.*

Phil. 2.
13.

Rom. 3.
27.

v. 31.

Psal. 78.
8. 10. 37.
57.
1 Jo. 3. 9.

OBJECTION. VIII.

If the like irresistible grace of God, that effectually and infallibly fetches up a select number of men, into the immutable, new-creation frame, and freewill to good only, be not afforded unto, and exercised upon others (as some affirm) how are Gods way's equal? If such favour be peculiarly shewed to the election, a remnant that are saved, and not unto others; if he do not dispense the favour and goodness, communicable by the new creation, equally and alike unto all (they being all equally and alike, the first work of his own hands) how is he equal? And what will become of those solemn expostulations on his behalf, in the scriptures of truth? *Are not my way's equal? Are not your way's unequal?* They that are equally and alike the work of his hands, in the first creation, why doth he not make them all alike the sheep of his pasture, by the second? Why is not his regenerating grace, equally and alike exerted, or put forth upon all men; but on some, irresistibly; on others, not so? Is such dealing equall, and unpartiall? Is God a respecter of persons? How comes Jacob to fare better then Esau? Abel, to find better acceptance with God, then Cain?

Ezek. 18.
25. 29.

33. 17.
Psal. 100.

3.
Act. 10.

34.
Rom. 9.

11, 13.
Heb. 11. 4.

Answer.

- Will man put law's upon his maker? Will he not only set limits to his infinite power, and question his justice, but also restrain him from the free and arbitrary exercise of his mercy? *Is it not lawfull for him to do what he will with his own? Is thine eye evil, because he is good?* May not he lawfully dispense such peculiar favours to some, as he owes to none, unless he do alike dispense them unto all? Then would they neither be peculiar, nor favours. If he be bound to give them, they are debts: if to all, not peculiar. Thus would the distinguishing grace, and peculiar mercy of God, be pluck'd up by the roots. But without consulting man, or asking him leave, he does put forth such an irresistible power of his grace on some men, as he does not exercise towards others. *He hath mercy on whom he will have mercy.* All men, if left to the course of their own wills, and inventions, would most certainly render themselves vessels of dishonour, under the everlasting triumph's of divine justice, and pourings forth of that flaming vengeance and fiery indignation, which will devour the adversaries. Now if God, of his own meer good pleasure, do by the irresistible power of his grace, fetch up some of them, to be eternally vessels of honour, will man instead of admiring such riches of his love, charge him with injustice, in case he shew not the like mercy unto all? May he not chuse out some, of his own meer good pleasure, to exercise his love upon, so as effectually and infallibly to render them vessels of honour, while he permits others, through their own wilfull default, and obstinate resisting of his grace, to render themselves vessels of dishonour? *Hath not the potter power over the clay, thus to make of the same lump, one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endure with much long-suffering, the vessels of wrath, fitted to destruction? And what if he make known the riches of his glory, on the vessels of mercy, which he had afore prepared (or ordeined) unto glory? What has vain man to say to all this? His arguings and demands, in this objection, are exceeding bold and high. And prerogative-answers, drawn from the absolute sovereignty and unaccountableness of his creatour, passe for not neer so much with him, as they ought. The benefits of a temporary redemption or salvation, all men are rendred partakers of, by Christ. *He is the propitiation for our sins* (say's John) *and not for ours only, but also for the sins of the whole world.* He leaveth not himself without a witness of his goodness unto all mankind, in giving rain from heaven, and fruitfull seasons, for the filling of their hearts with food and gladness. He*

pro-

promiscuously dispenseth his common favours unto all. *He gives such gifts even to the rebellious also*, as well as to his elect. Yea, often, most to enemies. They flourish in all outward abundances, *have more then heart could wish, while choice saints, of whom the world is not worthy, wander about in sheepskins, destitute, afflicted, tormented.* All men may have all first-covenant mercies, and comforts, relating either to their outer or inner man, by virtue of Christ's death. And no men come to be everlastingly excluded from the priviledges and benefits of the second Covenant, but wilfull and obstinate refusers thereof. Will men wickedly refuse all God's gracious tenders of mercy and salvation, who *waites to be gracious, call's out to them, to come unto him that they may have life*, and then as wickedly charge him with all the misery and ruine that befall's them, for their folly?

It was not simply better, man should not have bin made at all, then so made, as that he might render himself a vessel of dishonour. For this ministred an opportunity for the demonstration of the vindicative justice and mighty power of God, upon his incorrigible enemies. *The scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared thorowout all the earth. What shall we say then? Is there unrighteousnes with God? God forbid. Pharaoh sinfully hard'ned his heart against God; and God judicially, in way of punishment, hard'ned it too. Men despise God's counsell and reproofs; chuse their own self-ruining delusions, and God (at last) in a way of judgment, chuses them too. Men set themselvs to work wickednes; give themselvs up to vile affections, and God gives them up so, too; and to a reprobate, or injudicious, undiscerning mind, as to their own true good. When men harden themselvs against God, and give up themselvs to the devil, God also hardens and gives them up so, too. Then they are gone for ever. Sodom and gomorra, and the cities about them, giving themselvs over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. As for those sayings; Are not my wayes equal? are not your wayes unequal? They do wholly relate to mens dealing with God, and God's with them, upon the terms of a covenant of works, wherein a man may be righteous to day, and turn from his righteousness to morrow. This is so abundantly evident from the 18. and 33. chapters of Ezekiel, out of which they are quoted, that it needs no farther prooffe. Those sayings amount to the very same thing with what God said to Cain; If thou do well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. The grace of God is not one jot concern'd in those sayings. It lies quite out of the compasse and reach of their significancy,*

Psal. 68.
18.
Psal. 73.
3, 7.
Job. 21.
7, 12.
Heb. 11.
37, 38.
Jsa. 30.
18.
Prov. 1.
20, 23
Jo. 5. 40.
2 Cor. 5.
20.

Exod. 9.
16.
Rom. 9.
17.
v. 14
Exod. 8.
15.
9. 12.
Prov. 1.
30, 31.
Isa. 66. 4.
Rom. 1.
26.
28.
Jude. v. 7.

Ezek. 18.
25, 29.
33, 17.

Gen. 4. 7.

- or intendment. And by this it was, that Jacob came to fare better then Esau; Abel, to find better acceptance with God, then Cain. If Abel, Jacob, (or any truly regenerate man) should have bin asked, *who made you to differ from, or excell, Cain, Esau, or any reprobate?* they would answer, God, and he only, by his freely regenerating grace, and insuperable mercy. But can we expect that Cain, Esau, or any of their spirit and principle, should yeeld unto, and own this great truth, that it is the meer grace, will, and good pleasure of God, that makes and *seperates the sheep from the goates?* Not while this world stands, that Satan is called the God of. No; nor yet in the world to come, out of which Satan will be excluded from any practising on men, for *a thousand yeers*. None that in that *day of the lord*, grow confident and conclusive, as to the sufficiency of their first-creation principles, for the attaining of eternall life, will ever yeeld to this gospel-doctrine of the free grace of God, as that which alone distinguishes vessels of honour, from those who obstinately resisting and refusing it, render themselves vessels of dishonour. They that harden and pride themselves in whatever flourish of first-creation principles, against the new-creating, regenerating grace of God, will most certainly resist and reject the true testimony and doctrine of it, from first to last. *But who ever hardened himself against God, and prospered?*
- 1 Cor. 4.
7.
Mat. 25.
32.
Rev. 20.
3.
Job. 9. 4.

Abundance of the legal-spirited disputers of this world, have hard'ned and prided themselves in first-creation principles, against the regenerating grace and glorious *gospel of our lord Jesus Christ*; and have visibly and palpably corrupted themselves, dwindled and wither'd away to nothing, for their pains. Yet the present stagers on earth still (though they have heard of, and seen all this) *approve their sayings*, as orthodox; follow their steps, take the same course; and are like to come to the same end, for ought I know. *They are*, in spirit and principle, *the children of them that have killed the prophets*, crucified Christ, and persecuted his true spirituall followers, in all ages. To such Christ sayes, *Ye serpents, ye generation of vipers; fill up the measure of your fathers sins; how can ye escape the damnation of hel?*

2 Thes. 1.
3.
Mat. 23.
31. 33.

To what end then are all disputes about the things of the kingdom of God, between the naturall and spirituall man; the legal professour and regenerate beleever? Little or none, that I know, or ever saw, or heard. Let each represent his mind; let the reader or hearer judge; and God speed the truth. The other way, what hath it produced, but noise, tumult, confusion, and persecution? *The naturall* (or legal-spirited, first-creation) *man*, cannot discern the things of the spirit and grace of God, in the new creation,

creation. And he will ever be found too confident, proud, and stout, to suspect his own understanding, as to its ability of discerning any thing that is rightly worded and propounded to him. If he understand not the matter, he will quarrell the speaker, or writer, as a man of weak, obscure conception, and expression, *not knowing what he say's, or whereof he affirm's*. If he do pretend to see what is said, and find it not to keep touch with his avowed perswasion, nor to favour his principles (as those which no crosse or fire-baptism are to come upon) he is apt, ravenously and blasphemously to decry all for blasphemy, a spirituall Romance, or heape of aery notions, different from, or contradictory to the doctrine of the gospel, and faith of God's elect. He cries aloud, *to the law and to the testimony*, as if all scripture ran full and cleer for him, against the spirituall man's doctrine. To the analogy of faith, say's he; that is, to the analogy of his faith, conception, or perswasion, which wilbe found uniformly to differ from the spiritual man's perswasion and testimony, from the beginning of genesis to the end of the revelation, and from the beginning of the world to the end thereof. The controversy then is (on all accounts) absolutely unfinishable, while the naturall or legal-spirited man, remain's confident and stiffe in the principles of his first creation. Till he quit's his own understanding or discerning, he cannot rightly see or know what to make of the witness given by the spiritual man. *He is unreasonable or absurd, as to things eternall. He cannot discern or make any right judgment of them. They are things out of his kenne, things not seen to him.* Paul desired to be delivered from such *unreasonable wise men*, who in whatever flourish and display of awak'ned naturall reason or discerning, are destitute of spirituall. *The things of the kingdom of God are hid from such wise and prudent men.* 'Tis much one to talk mathematicks to a horse, and to speak of spirituall things to men that are confident and conclusive in naturall principles. It usually produces *vain, unprofitable jangling, and contention*. Paul say's; *Without controversy, great is the mystery of Godlines. Those teachers of the law, who indeed understand neither what they say, nor whereof they affirm*, will not usually admit Godlines or gospel to be a great mystery, but a plain, easy, obvious, understandable thing, that men may generally run and read, if they will. Were the crosse of Christ, and fire-baptism of his spirit, to fall and seise on corrupt nature only, to scour off only the filthines of flesh, the pollutions of the worldly, first-created frame of man, neither would gospel or Godlines be any mystery at all. Every man (whose naturall reason or understanding is awaken'd or enlight'ned by him, *who enlightens every man that comes into the world*) can tell what to make of such

Jsa. 8. 20.

1 Cor. 2.

14.

2 Cor. 4.

18.

2 Thes. 3.

2.

Mat. 11.

25.

1 Tim. 3.

16.

1. 6, 7.

Jo. 1. 9.

such doctrine, ascends only to the cleansing and reformation of his naturalls. Bate but regeneration or transformation out of naturalls into spiritualls, and Godliness is no mystery. Let a man in his reformed, illuminated naturalls, be asserted and supposed fit and able for the *directing of his steps*, and undertaking all enemies that stand in his way, to the kingdom of God, and the kingdom of God with the things thereof, wilbe no more a mystery, in a manner, then that two and three make five. The case being thus with man, that in his naturalls, at best, he cannot see the things that are *very far off, the land of distances, things eternall*, is it not better for the spirituall man to decline, wave, and *leave off contention before it be meddled with*? The naturall spirit, principle, and wisdom of man, is that, which if Satan can prevaile with him to rest confident in, for the ventilating and discussing all matters relating to the kingdom of God, he will set *his tongue on fire from hel*, to raise *envying, strife, confusion, and every evil work*.

Isa. 33.
17.
Prov. 17.
14.

Jam. 3.
6, 14, 16.

But does the spiritual beleever with his discerning of faith, decline disputes? Is he afraid, the naturall man with his wit, parts, or subtlety, will endanger his testimony, or baffle him out of his assertions? No; but he sees, he is confident he can see any thing that is rightly propounded, and he know's he can see nothing that he propounds, till he yeeld himself up to the grace of God, in order to his receaving that spirituall discerning, which is given forth in the new creation only. Till then, *Alexander the coppersmith* (or any such fellow) may by contentious discourse (in this kind) do even an *Apostle much evil*, by greatly withstanding his words, but neither himself nor others, any good. Paul expressly warn's and requir's Timothy to *beware of him*; and not to give heed to such things as minister questions, rather then Godly edifying, which is in faith. Christ also requires us, not to give that which is holy, unto dogs; nor to cast pearls before swine, lest they trample them under their feet, and turn again, and rent us. The Apostle also bids us, *beware of dogs*, beware of the *concision*, those fierce, keen, legal-concisionists, who having the *circumcision of the heart in the letter* only, for the reforming them into the exercise of first-creation principles, do tread under foot the words of the true spiritual circumcision, whose hearts are circumcised in the spirit, and who have no confidence in renewed flesh. The Philosopher tells us, there's no disputing against men that deny our principles. They that deny our principles, will deny all conclusions rightly deduced therefrom. As fast as men are brought to suspect their naturall, and to exercise the spirituall discerning of saving faith, they are humbled before God; and all this controversy is ended. Tis the ignorance and pride of man, in his self-confident, first-creation principles

2 Tim. 4.
14, 15.

1 Tim. 1.
4.

Mat. 7. 6.

Phil. 3. 2,
3.
Rom. 2.
29.

ciples, that makes all this dinne. Had men generally suspected their naturall reason (so much as they have reason to do, as to the making any right work of it, in this great point) the controversy had never commenced, or bin heard of.

Awaken'd reason, with spirituall gifts, in legall Christians, asserts their first-covenant state of reformation, to be the new-covenant state of regeneration; the state of renewed nature, to be the state of grace; and so, would they jussle that which indeed is the new-covenant state of grace and regeneration, quite out of doors; admitting no true doctrine of it, in their churches. They call renewed, adorned nature, grace; and when apostasy from that, is asserted by the regenerate beleever, they say, he hold's falling from grace. He holds no such thing as falling from that which truly is the state of grace, but from that which they falsly assert to be it; on which, they farther assert, as falsly, that he hold's falling from it. They flatter themselves with false hopes, encourage one another in an evil matter. They build upon the sand. They censure and persecute him that advises them to quit that ground, and build upon the rock. *The prophets or teachers prophesy falsly, and the people love to have it so, but what will they do in the end thereof? Madnes is in their heart, while they live: and after that, they go to the dead.* They consider not what all will come to. *For man knoweth not his time. As fishes are taken in an evill net, and birds are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. They who being often reprov'd, harden their necks, shall suddenly be destroyed, and that without remedy.*

No falling from grace.

Ezek. 13. 6.

Mat. 7. 24, 27.

Jer. 5. 31. Ec. 9. 3.

v. 12.

Prov. 29. 1.

OBJECTION. IX.

But why did God make man so at first, that he must of necessity, either be put to grief, and taken in peeces by the crofs of Christ, and fire-baptism of his spirit, in order to a more excellent formation and birth of life and free-will, or else certainly and everlastingly perish?

Answer.

What is abovesaid in the generall answer, from prerogative-scriptures, on God's behalf, in this cause, may very well passe for the only answer to this particular objection, which amounts directly unto this; *Why hast thou made me thus?* The most direct answer to it, in that heape of expostulatory arguings for God, is this. *Shall the thing formed say to him that formed it, why hast thou made me thus?* This, with what is abovesaid, in answer to the sixth objection, may suffice to be spoken, by way of answer, to this ninth.

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O B-

O B J E C T I O N. X.

Heb. 10.
23. However it be, that man's first estate of life and freewill is *wavering*, and changable to a much better, or far worse; Yet, so long as he hold's fast his profession of Godlines, in the life and activity of his first-created principles, shall it not go well with him? And if he persist, or persevere in working righteousness, to the end of his mortal race, shall he not be everlastingly saved?

Answer.

1 Cor. 15.
60.

Flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. The words, flesh and blood, are comprehensive of whatever was in man's primitive constitution. Corruption (or that which is corruptible, as all first-creation things were, in their primitive purity, men and angels themselves not excepted) cannot inherit the life that is incorruptible, or eternal. Can any man reasonably think to inherit the king-

Heb. 11.
6.

Without faith (or the truly spiritual, new-creature life of grace) it is impossible to please God. They that are born but of the flesh or will of man in Christ, by such a work of

Jo. 1. 13.
3. 6.

his spirit, whereby they are in good measure renewed into the righteous frame of their naturall beings, and freewill to good and evil, cannot yet please God, by any thing they can do in such principles, but only by the voluntary surrender of them, at his command. Yea, though all their personal defi-

Ezek. 16.
1, 15.

ciencies in holines or sanctification, be made up by the perfect comelines or unspotted righteousness of the redeemer, conditionally imputed to, or put upon them; this yet renders not their persons, or any thing thy can do, well-pleasing unto God. All amounts but to the righteousness of the law, or first covenant; but to that fading beauty or righteousness of man's natural being, which by doting upon, trusting in, and playing the harlot with (in opposition to a more excellent attainment, life, and marriage-union with Christ, in the new and everlasting covenant) he may come to be judged as those that break wedlock, or shed blood, are judged; as a spiritual adulterer, or murder-

v. 38.

Rom. 8.

1. 8. 13.

Gal. 5.

24. 25.

after the flesh (or but in the principles of their first creation, concluding their day in this world, so) will die, eternally. But they that through the spirit, do mortify the deeds of the body (so as to be transformed out of naturall into spirituall life and principles) shall live, eternally. Being, or living in, and walking

walking after the flesh, is comprehensive of all that man is, and of all that is practicable by him, within the compass, or in the activity of his first-created life and principles, at their utmost stretch. *There is no trust or confidence to be had in the flesh* (or in the first-creation frame of man, how far soever renewed, how highly soever illuminated) as to eternal life. Paul quitted all such false confidence or hope, in the height of his legal reformation and attainments. *He counted all such things but loss and dung, for the righteousness which is of God, by faith*, or spiritual attainments, in the true regeneration.

Phil. 3. 5,
10.

To the latter query then, in the objection, the answer is; naturall principles will ever faile, as to a final perseverance in good. God has his season's of making overtures unto man, tenders of his regenerating grace, or new-creating work, which if he be permitted wilfully to refuse, he loses, or comes to be finally deprived of his naturall power or freedom to do good, as is abovesaid. Perseverance therefore in that principle, may seem a chimæra. But, suppose a man were restored to the primitive naturall perfection of Adam in innocency, and should persevere or continue therein, a perfect worker of righteousness, according to the law of works, to the end of his life in this world, should he then be sure of eternal life? No. A but mutably good (or immutably evil vessel) cannot receive, possess, or inherit a life that is immutably good. The spirits as well as bodies of men, were mutable and corruptible in their first make. *As the tree is known by his fruit*, so is the vessel by his life, and the life by the vessel. Either make the vessel immutably good, and the life so too; or both mutable, vessel and life. If the vessel be immutably evil, wrath and death wilbe the portion thereof, for ever. One of these immutables, will every mutable vessel come to be, at last. Eternal life is not the reward of any thing man can ever possibly do in his naturalls, or in the life, power, activity, and freedom of his own will. It will never fall to any man's share, as a debt, for any thing he can do, in a covenant of works. *To him that so worketh, there is a reward, not reckoned of grace, but of debt.* But that reward, is not eternal life. That can never be challenged as a due, by any that perform but temporary obedience to God, in first-covenant principles. And other then temporary, can never in such principles, be performed. It is the peculiar reward of those, who *not having received the grace of God in vain*, have approved themselves workers of righteousness, in the life and power of that *faith, without which it is utterly impossible* for any, *so to please God*, as to find eternal life; and by which only, it is possible, and most certainly to be found. Now this faith (or new-creature life, in and by which alone, man can perform obedience to God, in the

Mat. 12.
33.

Rom. 4.
4.

2 Cor. 6. i.

new-covenant way) is the meer gift of Gods grace, the peculiar birth of regenerating, new-creating mercy. So then, the works of righteousness therein performable, and the reward thereof, eternall life, are both of them merely of grace, and not of such works, as are performable by man, in the covenant of works. The question which the lawyer asked Christ, is doubtless the greatest question, man has to aske, relating to himself; *Master, what shall I do, to inherit eternall life?* Christ ask's him, *what is written in the law? how reade'st thou?* These are two distinct questions. The written letter of the law, is obvious to all understandings: the true reading or understanding of it, in its full reach and significancy, not so. The lawyer replies; *Thou shalt love the lord thy God, with all thy heart, soule, strength, and mind; and thy neighbour, as thyself. Thou hast answer'd right, say's Christ, this do and thou shalt live.* He grant's this to be the summe of what is contained in the commandments of God, which man is to do, and in the doing and obeying whereof, as he ought and God requires, he shalbe sure of eternal life. The word live (here) is of a larger extent then Ezek. 16. 6; *I said unto thee, when thou wast in thy blood, live.* That revival out of the death in trespasses and sins, all men are found in, by the fall (amounting but to the renewal of first-creation principles in us) reaches not the fence of the word, *live*, in Christ's answer to the lawyer. We find a fatal apostasy from that life, againe, in the same chapter. It was but the restored life of a first-covenant communion with God, depending on the continuance of such obedience as is performable by man, in the fallible and mutable principles of his first make. But when Christ answers the lawyer's question, he mean's eternal life. For that was it, he directly enquired about. To do then all that God requires, in such manner, and in such a frame of spirit as he requires it to be done, will render a man sure of eternal life. The matter of the command, being plaine, and obvious to generall observation, the great scruple will arise from the acceptable and wel-pleasing manner of performance. There is a twofold manner and way of obeying the command of God, either in the principles of our first creation, according to the tenour of the covenant of works; or, in the principles, life, and activity of the second, according to the tenour of the covenant of grace. The former way of obedience, is a way that will faile, or miscarry, at long-run; and it is not wel-pleasing unto God, while it last's. For *without faith* (or new-creature life, and principles) *it is impossible to please him.* If naturall, first-creation, or first-covenant principles would do it, Cain, a worshipper in the first covenant, might have pleased God, as well as Abel, in the second. Saul, when according to the

Luk. 10.
25.

Se Ja-
cob's lad-
der; pag.
15. 16. 17.

Ephes. 2. 1

Ezek. 16.

1. 15. 38.

Levit. 18.

Ezek. 20.

21.

Ro. 10. 5.

Gal. 3. 12.

Phil. 3. 3,
6.

the law, blameless, (sanctified and justified, as to first-covenant holines, and imputed righteousness) might have pleased God, as wel as Paul, when of the spirituall circumcision, worshipping God in the spirit, and quitting all confidence in the flesh (or in rectified first-creation principles) as to eternall life. The legall way of working righteousness, in but renewed first-covenant principles, is the inferiour and lesse durable way. The evangelicall way of working righteousness, in the new covenant, is the true way of eternal life, which is above to the wise, that they may depart from hel beneath, into which the wicked are turned, and all the nations that forget God. They seek, they set their affections on things above. Their conversation is in heaven.

Prov. 15.

24.

Psal 9.17.

Col. 3.1.2

Phil. 3.20

The former query in this tenth objection, relating to the temporall felicity that may be expected for temporary obedience, wilbe spoken to, in answer to the next and last objection.

O B J E C T I O N. XI.

But however is be, as to eternall life, so long as a man doth continue a faithfull worker of righteousness, in the freedom of his own will, according to his light, shall he not be constantly and uninterruptedly rewarded with an affluence of all such temporary blessings (children, riches, honours, and delights of the sons of men) as do conduce to the comfortable wel-being of his outward man, in this world? Yea, may he not also justly expect such immediate fruits of God's favourable presence, as are communicable unto men that deale faithfully with him, in the principles of the first covenant? And will not these afford also, and make up a cheerfull, comfortable state of his inner man? *In every nation, he that feareth God and worketh righteousness, is accepted with him.*

Ec. 2. 8.

Act. 10.

35.

Answer.

While God is dealing with men, singly and meerly, upon the terms, and in the way of the first covenant, it shall be so unto them. The littoral Israel, as a figure of the whole church of first-covenant saints, among jews and gentiles, is solemnly acquainted with the mind of God herein, once for all, Deut. 28. and 29. chapters. The summe is; *so long as they do obey his command, in the principles, and according to the tenour of the covenant of works, blessed shall they be in the city, in the field, in the fruit of their body, and fruit of their ground, the fruit of their cattel, and flocks of their sheep. The lord shall cause their enemies, that come out against them one way, to flee before them,*

Deut. 28.

1, 34.

800000

them, seven wayes. The lord will command a blessing upon them, in all that they set their hand unto, while they keep his commandments and walk in his wayes. They shall lend unto many nations, and not borrow. The lord will make them the head, and not the tail. They shalbe above only, and not at all beneath, if they hearken to the commandments of the lord their God, to observe and to do them. If not, all these good things shalbe withdrawn, and the contrary evils fall to their share. Cursed shall they be in the fruit of their body, and land, kine, and sheep. The lord will send upon them cursing, vexation, and rebuke, in all they set their hand to do, till they be destroyed, and perish. The lord shall make the pestilence cleave unto them: he will smite them with a consumption, with a fever, an inflammation, an extream burning, and with the sword, untill they perish. They shalbe smitten and flee seven wayes before their enemies. Their carcases shalbe meat to the fowls of the air, and beasts of the earth. The lord will smite them with the botch of egypt; with madnes, blindnes, and astonishment of heart. They shalbe only oppressed and spoiled, and no man shall save them. Their oxen and sheep shalbe given to their enemies, and they shall have none to rescue them. Their sons and daughters shalbe given unto another people, so that they shalbe mad, for the sight of their eyes, which thy shall see. The typicall Israel, did (both in the dayes of the judges and afterwards) frequently experience the truth of these words, both wayes; the curses and blessings, accordingly as they demeaned themselves towards God. Here is the fickle state and posture of man, while he deales with God, but in the single freedom and motion of his own will; in the unstable, *wavering* principles of his first creation. The covenant between God and him is therefore conditional, as with Cain. If he does well, shall he not find acceptance, and reward? But if ill, sin (or the demerited punishment for sin) lieth at the door, and will inevitably enter upon him.

Gen. 4.7.

But yet after all this (as to such temporary rewards, as are a due *debt* to the dutifull and obedient observers of his commands, in the covenant of works, and fickle freedom of their own wills) there is no small variety observable, in the wayes and dealings of God towards men.

If a man stand stiffly upon the terms of his first-covenant union and converse with God, the temporary reward, proportioned unto such obedience, will most certainly fall to his lot, as a due *debt*. But if God set about the effectual preparing of him for a new and everlasting covenant-union with himself, by bruising and breaking down the stout, self-confident principles of his first make, the case wilbe altered. Then a patient continuance in doing wel, and suffering ill, is required and expected of him. He must be broken in peeces, and dealt with as an enemy, for a season, (a *small moment*, com-

Rom. 4.
4.

Jsa. 54.7.

para-

paratively) even by God himself, that with everlasting mercy he may be gathered into Christ's garner. Man, as born of corruptible seed, in his mutable, first-creation frame, *which was sown (or made) in corruption*, (that is, a corruptible, though incorrupt thing) must die, as to all the life received in that make. *Thou fool, that which is sown in the first creation, is not quickned into the second, except it die.* Man, as sown a natural body, or in a natural state of changable life, *was not that body that shalbe*; not that glorious or spiritual body and heavenly man, that his first-created, natural body, or state of life, is transformable into, by the spirit of Christ. Here is that, Christ means, when he sayes, *whosoever wil save his life, shal lose it: but whosoever wil lose his life, for my sake, as following me in the regeneration, or into the glory of the resurrection, shal save it.* And, in this sence, does Paul say, *if we suffer and be dead with Christ, as to our first-creation mutable life and principles, we shal live and reign with him in the immutable principles of the second.* Suffer thus we must, as the only way to be made perfect, and follow Christ the captain of our salvation, into glory. When God sets about his regenerating work, for the new formation of any man, he requires that kind of patience in suffering, which is truly accounted thank-worthy in good servants towards ill matters. This is thank-worthy, if a man for conscience toward God, endure grief, suffering wrongfully. *If when ye do wel, and suffer for it, ye take it patiently; this is acceptable with God.* Thus did Christ. He did no sin; yet when reviled, he reviled not again: he threatned not; but committed himself to him that judgeth righteously. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him, in wel-doing, as unto a faithfull creatour, who will neither take, or suffer any thing to be taken from them, in their first-creation state and concerns thereof, which he will not abundantly over-recompense into their bosom's, by the second. *The sufferings of this present time, or life, are not worthy to be compared with the more excellent and durable glory that shalbe revealed in us.* The true beleever is prevailed with in this great point, even freely to expose himself and all he has, to be handled and dealt with, as God sees meet, in order to a second and more excellent make. He commits the keeping of his soul, unto God, in wel doing, and is content to suffer, according to his will. He follow's the lord's call, out of his own will, though he do not, at first, cleerly discern what matters will come to, any more then Abraham (in type) did, *when he left his own country, and his father's house, at God's command, not knowing whither he went.* First, he is convinced of this; that immutable blessednes, or eternal life, is not to be had in his own country, in the mutable principles or freedom of his first

Mat. 3.12.
1 Pet. 1.23.

1 Cor. 15.
36. 37.

Phil. 3.21
2 Cor. 3.
18.
Luk. 9.24
Mat. 19.
28.
2 Tim. 2.
11, 12. 3

Heb. 2.
10.

1 Pet. 2.
18, 23..

1 Pet. 4.
19.

Gen. 12.1.
Heb. 11.8.

- Gal. 3. 1. first make. He is *unbewitch'd*, as to the self-confidence, whereby many others are ensnared, with the *foolish Galatians*. Secondly, for the advantage he expects by a change, he takes his faithfull creatour's word; resting assured, he will not require or call back againe, any life, or goodnes, he furnished him with; by the first creation, but in order to give what's better, in the room thereof, by a second. He is content to be bruised, broken, and crucified, in the mutable principles and life of his first constitution, in order to the receiving of all again with usury and great gaine, in the immutable frame thereof, by a new formation. No man will ever have cause to repent of exchanging the form of Godlines in his first-creation frame, for the power of it, in the second. But thousands will lie down in eternall sorrow, for having refused such an exchange. The beleever, when *chastned* or afflicted in his naturalls, within or without, know's *God is therein dealing with him, as a son*, that he intends shall *abide in his house for ever*. He is taught, both by the example and precept of Christ, to endure the *contradiction of sinners* against the truth, by him owned and asserted; to be reproach'd, persecuted, and ill handled by them, for all his pains, and *labour of love*, in giving a right testimony for God, and a faithfull *warning unto men*. His design in speaking or writing, is to discharge a good conscience, *serve his generation, according to the will of God*, so as to be *pure from the blood of all men*; and then, to be content to *suffer according to the will of God, and fall a sleepe*.^{beat} This hath bin and yet is the manner of men (during the Antichristian frame of this mad world) even in this most literal sence, to *give their money for that which is not bread*, heape up honours and preferments on a croaking generation of *frogs*, from whom they heare of little but chaffe, wind, and confusion, out of *the mouth of the dragon, beast, and false prophet*. As for the wheat, the true heavenly doctrine of the grace of God, which the beleever, in the power and spirit of the lord, searches the scriptures for, and represents with a certain sound, this is all along his'd off the stage of this world, by the people and churches thereof, as damnable heresy, and insufferable blasphemy, fit only to be confuted by the magistrat's sword. *But what is the chaff to the wheat, saith the lord?* This has bin the usuall requittall in *Carnall things*, which the true ministry of the gospel and grace of God, have received for their *spirituall things*: *but great is their reward in heaven*. All that God does, or suffers to be done unto them, by devils or men, inwardly or outwardly (as to their whole state of mutable life and concerns thereof) is with design, to break down their naturall powers, and deprive them of the activity, life, and freedom thereof, in order to the rendring all in himself,

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unchangably holy, righteous, and good. The whole naturall state of man, or at least, his outward part, and bodily life, is but *the heel*, which while God lets loose devils and men, to exercise their revengfull malice upon, to *bruise* or break down; it is for their advantage, in the winding up. *No chastening for the present, seemeth to be joyous, but grievous: nevertheless, afterward, it yeildeth the peaceable fruit of righteousness, unto them who are exercised thereby.* They that suffer as Christians, have no cause to be ashamed: nor, if they well consider the matter in *sanctuary-light*, spirituall discerning, would they be troubled, but rejoyce in persecutions, and reproaches for Christ's sake, as thereby rend' red *partakers of his sufferings*. If they be evil spoken of, for his name, happy are they. For the spirit of glory, and of God, *resteth upon them*. But if in this life, and concerns thereof, only, they had hope in Christ, they would of all men be most miserable.

What then is man like to get, by holding fast his own freewill, or his own righteousness, so long as he lives, as if his righteousness in his first make and fashion of being, were more, greater, or better than God's, in his second? While he chules to be his own keeper, and at his own dispose, his obedience unto, and his walking towards God, must needs be but at an all-adventures, and without any *steadfastness in his covenant*. But he that is wholly yeilded up to the government of his will, who is unchangably good, is enabled to work righteousness in the *steddy and more excellent way, the way everlasting*; even in the way of the new and everlasting covenant, ordered in all things, and sure. The reign of Christ, or kingdom of heaven in men (which is the only state of man's reigning with Christ, over and against sin, death, and the devil) is only to be found in new-covenant principles. This is the way of God. Every way of man, exalted into competition with, or opposition unto this, however good and right it seem in his own eyes, it is a wicked way in God's sight, *who pondereth the heart*. Men will find it so, in conclusion, to their woe, if they peremptorily and finally insist upon it. It amount's directly to a refusing of the reign of Christ in and over them, by his spirit. Rigid, sowre, legal-spirited, first-covenant professours, *citizens* of the mysticall earthly Jerusalem amongst the gentiles, under the gospel, are the fools that say in their hearts, concerning Christ in spirit; *We will not have this man to reign over us*. But what get they by such rebellious language? Christ will give order concerning them, at his comming forth to reign, saying; *those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me*.

Ignorance of the doctrine of the crosse (tending to the shifting of man,

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out of the principles of his first creation, into those of the second) was the mother of that large dialogue between Job and his three friends, recorded in that book, from the beginning of the third, to the end of the thirty-first chapter. Then stand's up Elihu, on Gods behalf, as a day's-man or moderator, to discover their mistakes, on both sides. Lastly, the lord himself answers Job out of the whirlwind, and gives a final decision of the whole controversy, in the five last chapters.

Job's mistake was this. He thought there was no other state of righteousness, but what was natural. Thereupon he concluded, that God dealt very strangely and unequally with him, in the chastisements he was under, and in denying him the just and due reward of his righteous and blameless walking.

His three friends also, never once dreamed of any other state of life and righteousness (attainable for man, whilst in his mortal body) but what was naturall. Hereupon, finding Job under such sad afflictions, they conclude him to be but a hypocritical pretender to, and not a reall and faithfull worker of such righteousness. Job charge's God, and they charge him. They seem to plead for, and justify God; yet were they wider from the point, then Job, all along the dispute. For the lord, at last, said to Eliphaz the Temanite, *my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me, the thing that is right, as my servant Job hath: not, that Job had bin altogether faultless in the conference. Elihu charge's him deep enough, as justifying himself, rather then God. I pray thee Job, hear my speeches, sayes Job. 33. he. I have heard the voice of thy words, saying, I am clean without transgression; behold, he findeth or inventeth occasions against me; he counteth me for his enemy. Behold, in this thou art not just. I wil answer thee, that God is greater then man; he giveth not account of his matters.*

But to review the whole dispute; Doth God (sayes Bildad) pervert judgment? If thou wouldest seek unto God betimes, and make thy supplication to the almighty: If thou wert pure and upright, surely he would awake for thee, and make the habitation of thy righteousness prosperous. But, the hypocrite's hope shall perish. This was the tenour of their discourse: and miserable comforters were they all. They understood not his case, nor the dispensation he was under. The cross of Christ, the chastening work of the lord, that is to fall upon the very life and activity of man's naturall principles at best, was wholly a riddle to Job's three friends, and in great measure, to himselfe also. Otherwise, would he never have let fall such words as he did, in the discourse; but, would have gone another way to work, and so have managed his cause against the false

Jobs mistake, and case, explained,

Job. 42. 7

Job. 32. 2

Job. 33.

1, 13.

Job. 8. 3,

13,

Job. 16. 2

Heb. 12.

5, 11.

false imputations of his mistaken friends, as never to have charged God foolishly, but rightly informed them, *that the lord in very mercy and tender love, scourgeth every son whom he receiveth; and that if they be without such chastisement, whereof all true heaven-born sons are partakers, first or last, they will prove in conclusion, to be bastards, and not sons.* They hearing no tydings of this doctrine from him, do falsly charge him with hypocrisy, as to that righteoufnes, he knew himself reall and hearty in. This they constantly and peremptorily insisted on. But his discourse had a kind of mixture in it. Sometimes he seems to be stiff and somewhat resolute in questioning the strange dealings of God with him. *I cry unto thee (sayes he) and thou dost not hear me. I stand up, and thou regardest me not. Thou art become cruell to me. With thy strong hand, thou opposest thy self against me. But, my righteousness I hold fast, and wil not let it go: (Paul did, as dung and lofs) my heart shal not reproach me, so long as I live. O that I knew where I might find him! I would order my cause before him, and fil my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? Will he use only prerogative-arguments and answers, in his dispute with me, drawn meerly from his absolute sovereignty, and unaccountable power? May not the righteous dispute with him, on other terms, then so?*

Heb. 12.
6, 8.

Job. 30.
20, 21.

Job. 27. 6
Phil. 3.
8, 9.

Job. 23,
3, 7.

But otherwhiles, we find Job in a better tune. *If I be wicked, wo unto me: and if I be righteous, yet wil I not lift up my head. I am full of confusion. If I justify myself, mine own mouth shal condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life, and quit it for a better. Yet, on conclusion of the discourse, tis said, the three men ceased to answer Job, because he was righteous in his own eyes. Then stands up Elihu for God, as a type of the mediatour, a dayes-man or umpire betwixt him and Job, his wrath being kindled both against Job, because he justified himself rather then God; and against his three friends, because they found no (right) answer, and yet had condemned Job. He waited till they had spoken, because they were elder then he. He did let them alone, a great while, and durst not shew them his opinion. But whē they had said their say; hearken unto me (sayes he) I also will shew mine opinion. For I am full of matter: the spirit within constraineth me. They were amazed: they answered no more; they left off speaking. Behold, sayes he, I waited for your words; I gave ear to your reasons, whilst you searched out what to say. Then he reproves Job, for having said, I am righteous; and God hath taken away my judgment. should I lie against my right? My wound is incurable without transgression. It profiteth a man nothing, that he should*

Job. 16.
15.
Job. 9.
20, 21.

Job. 32.
1, 18.

Job. 34.
5, 6.

v. 9.

- delight himself with God.* For these and the like speeches, which (through the anguish of his affliction, his own mistake of Gods intent in that chastening dispensation, and through the false reasonings of his mistaking friends) had fallen from him, Elihu censures him. *Job hath spoken without knowledg* (sayes he) *and his words were without wisdom. He multiplieth his words against God.* Then he goes on, arguing the case for God against Job, to the end of the 37th. chapter. He began to speak, in the beginning of the 32d. chap: and without any interruption, speakes, to the end of the 37th. Then
- Job. 38. *the lord himself answered Job out of the whirlwind, and said; who is this that*
1. 3. *darkneth counsell, by words without knowledg? Gird up now thy loins like a man: for I will demand of thee, and answer thou me. Then Job answered the lord, and*
- Job. 40. *said; behold, I am vile. What shall I answer thee? Then answered the lord unto*
3. 8. *Job; wilt thou condemn me, that thou mayest be righteous? In fine, matters are brought to that passe, in this last interlocutory conference or dialogue, between the lord himself and Job, that Job acknowledges he had uttered that*
- Job. 42. *be understood nor. I have heard of thee* (sayes he to God) *by the hearing of the ear,*
3. 6. *in my first-creation principles; but now mine eye seeth thee. By vertue of that spiritual discerning or eye, given and waken'd up in me, by thy regenerating grace, I se thee, and things eternal. And so, I abhor my self, and repent in dust and ashes. I quit all my former self-admirings, and overvaluing thoughts of my own righteousness* (in whatever purity of my naturalls) *as loss, dung,*
- 2 Cor. 3. *and no glory, in respect of the righteousness and glory of spirituall life.*
60.
- Philip. 3. *I quit the life and righteousness of the law, for the righteousness which is of*
3. 9. *God, by faith. The summe of all humane disputings against God, as to this point, is comprehended and stated in this case of Job. I have therefore bin the larger in taking notice of it. From this history of Job's great sufferings, the Apostle exhorts others to a quiet and kindly bearing the chastising dispensation of God, for their good. Take (my brethren) the prophets,*
- Jam. 5. *who have spoken in the name of the lord, for an example of suffering affliction, and*
10. 11. *of patience in it. Behold, we count them happy, which endure. Ye have heard of the patience of Job, and have seen the end of the lord. Ye have seen the gracious design of God in all Job's great sufferings; the happy issue and blessed end all was brought unto, in conclusion, through the good hand of the lord. Or thus. Ye have heard of the grievous afflictions Job endured; and ye have also seen the end of the lord; or what end the yet far greater sufferings of our great lord and master came to. This great captain of our salvation, was made perfect through sufferings. And the many sons, to be by him brought into glory, must follow his steps; suffer and die, or not live and reign with him. Christ him-*
- Héb. 2. 10.
1 Pet. 2. 21.
2 Tim. 2. 11. 12.

himself was the transcendently most excellent pattern of patience, that ever was. *His cup of sufferings had the temporary wrath of God, due to all mankind, for their innumerable sins against the son of man. This, nor Job's nor any other man's cup of sufferings, ever had any thing of, as an ingredient thereinto. Yet never did the least impatient word fall from his mouth. When he was reviled, he reviled not again: when he suffered, he threatened not, leaving us herein an example, that we should follow his steps. Blessed are ye, when men shall hate you, and separate you from their company; when they shall reproach you, and cast out your name as evil, for the son of man's sake. For so did their fathers unto the true Prophets. Rejoyce, and leap for joy, for great is your reward in heaven. But wo unto you when all men shall speak well of you: for so did their fathers to the false Prophets.* 1 Pet. 2. 21, 23. Luk. 6. 22, 26.

The good end, all the sufferings of Christ came to, was this. Our mutable humane nature in his person, was rendred unchangably perfect by his sufferings. And then secondly, by this formative, and influencing pattern, it is capable also to be rendred unchangably good and perfect in our persons; which is eternal life. Here then is the great pattern of patience. *Look unto Jesus, the author and finisher of our faith, who for the joy, (or blessed end) set before him, endured the cross, despising the shame. Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.* Hebr. 12. 2, 3.

The case, and ground of some reasonings we find in David, Jeremy, and others, may seem to be of the same complexion with Job's. They were puzzled at the seemingly strange dispensations of God, till they had recourse to such sanctuary-light, or true spiritual discerning and reasoning, as Job was also at last brought into the exercise of, through the good hand of his God upon him. *David, though a man after God's own heart, had a fleshly principle yet about him, that was ready to lust against his spiritual part, and dispute the case with God, about this difficult point and hard saying of patiently suffering ill, for doing well. My feet (sayes he) were almost gone: my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble, nor plagued like other men. Their eyes stand out with fatnes: they have more then heart could wish. Behold, these are the ungodly, who prosper in the world: they encrease in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I bin plagued, and chastened every morning. If I say, I will speak thus, I should offend the generation of thy children. When I thought to know this, it was too painful for me, until I went into the sanctuary of God.* Psal. 73. 2, 17.

Jer. 12.
1. 2.

Jer. 30.
14, 18.

Jer. 15.
10.

Righteous art thou, o lord, (sayes Jeremy) when I plead with thee: yet let me talk with thee of thy judgements; or reason the case with thee. Wherefore doth the way of the wicked prosper? Thou hast planted them; yea, they have taken root: they grow; yea, they bring forth fruit. Thou art neer in their mouth, and far from their reins. As for me, cursed be the day wherein I was born. Oh that my mother might have bin my grave! Wherefore came I forth out of the womb, to see labour and sorrow, that my dayes should be consumed with shame? I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me. These speeches of David and Jeremy need no more then the bare mentioning, considering what is abovesaid by way of comment on them, beforehand.

Rom. 12.
1.

1 Pct. 2. 9.

Those whom God is preparing unto glory, he calls; and by degrees, disposes their spirits and inclines their wills, towards resignation and self-deniall. If flesh and blood, man in what ever purity and rectitude of first-creation principles, in the utmost attainments, ornaments, wisdom, righteousness, glory, and flourish of his naturalls, with all the concerns thereof, be comprehended in the word, self, as is above-said, the gospel-duty of resignation or self-deniall wilbe found to be a greater matter, then 'tis usually taken for. That sacrifice or offering up of the very life and activity of our first-created freedom and principles, at best, required (Rom. 12. 1.) is comprehended in the duty. In this sacrifice, is made the true and utmost free-will offering unto God, shadowed forth in old-Testament types, and most signally and exemplarily performed in and by the very person of Christ, when he said, *I seek not mine own will*; and againe, *not my will, but thy will be done*, He drank up that cup his father gave him to drink, which finally deprived him of the very life and activity of his mutable humane freewill. We must follow his steps, that so we may come to live in his will, as he in his fathers. This deniall and offering up of self, is also termed *our reasonable service*, even the sacrifice of our reasonable, or rational powers. The fallible understanding, (as wel as the changable or corruptible will) and that in both its wayes of operation (angelical and sensual, or inorganical and organical, as upper and nether springs) is to be offered up in the true and compleat sacrifice of ourselvs, required in the gospel. The *marvellous*, infallible *light*, given forth and set up in us by the new creation, or true regeneration, is that which we receive, for the fading, fallible light of our first-make. So likewise do we receive in this happy *exchang*, the incorruptible and unchangable freewill to good only, in lieu of the changable and corruptible freewill of our first make, surrendered and offered

ferred up by us. When once these inward rationall and desiring powers, are surrendered in our personal humane sacrifice, whereupon our wills are brought into a state of unchangable harmony with, subjection to, and acquiescence in the will of God, we shall not, cannot much stick at the parting with bodily life or any concerns thereof, if his glory be concerned therein. We shalbe ready to *glorify him with our bodies, as well as with our spirits, and that by death, as wel as by life.* So have we the full extent of that self-denial and passive obedience that Christ was the most exact patern of, and which he undispenfably requires and calls for, from us, in the great gospel-doctrine of the crosse, as that dispensation, without which it is impossible to be saved, or to inherit eternal life. We do come thereby to receive a far more excellent birth or edition of our minds and wills, in everlasting harmony with the mind and will of God. This, and nothing short of this, amounts to a conformity with Christ in his death, which will certainly and infallibly be followed with a conformity to him, in a life from the dead, in the glory of the resurrection.

1 Cor. 6.

20.

Phil. 1. 10

Christ himself was the worker out, of the second and more excellent kind of freedom in the nature and will of man, which renders him unchangably good, with an utter impossibility of ever finally declining into evill. This he effected and brought to pass, by making the freewill-offering and reasonable-sacrifice of his changably naturall humane powers, to the will of his father. We must *take up his crosse*, and *follow his steps*, in the like surrender of our natural powers, or we shall never come where he is. *We must be dead, or we shall not live with him.* With the redeeming, expiatory vertue of Christs freewill-offering, our offering has no share, or similitude, on the account either of our own or others sins. The death of our wills is not expiatory for any sin, but necessary to our salvation. There is no other way of entrance into the kingdom of God, and eternal life. We must passe thorow *the strait gate*, which is so strait, that it will squeeze flesh and blood (man in all the flourish and activity of his naturalls) to peeces. A fixed and resolute confidence in the life and activity of our renewed naturalls, for our forcing in at the *strait gate* and *taking the kingdom of heaven by violence*, in the single freedom and sovereignty of our own wills, will produce a fixed and resolute enmity to the crosse and spirit of Christ, which will amount in conclusion, to the very noontide sinning against the holy ghost. This folly, many professours, through the self-confident overvaluing of their renewed naturalls, do more ordinarily run into, then will easily be beleaved. At length, they are laid fast up, in their *own self-chosen delusions*,

2 Tim. 2.

11.

sions, as chains of darknes, with the fallen angels. Matters come to that pass with them, through their Chusing rather to beleeeve the devils lie, then Gods truth, that they are judicially hardened by God himself, in their folly, and given up to strong delusion, that they may be damn'd, for not beleieving the truth. There remains no more benefit of Christs sacrifice, no more repentance unto life, or remission of sin, for them. There remaineth to them only a certain fearfull looking for of that judgment and fiery indignation, which shall devour the adversaries.

Heb. 12. This was Esau's case. He found no place of repentance, or way to chang his mind, though he sought it carefully, with tears. For one morsel of meat he sold his birthright. The birthright was a type of the kingdom of heaven, the inheritance of saints in light. Esau may seem rather by this sale, to have parted with all regard or hopes of the heavenly inheritance, then with a shadowy,

Gen. 32. temporal birthright. For Jacob, soon after, quitted his fathers house, 10. went into Mesopotamia with his staff only, from whence, after twenty 38. years hard service, in heats and colds, drought by day and frost by night, he returned with the fruits of his labours. Esau, being about his father Isaac all that while, may be supposed to have gotten all, or at least the greatest

Gen. 35. share of his temporalls. We hear not of any thing Jacob had. Mention is 27, 29. made only of his comming to the burial of his father, at which time Jacob 25. was an hundred and twenty years old, as also his twin-brother Esau. For

Gen. 26. they were born when Isaac was threescore, and Isaac died at a hundred and fourscore. The bread and pottage of lentiles, (called (Heb. 12. 16.) a morsel of meat) are a comprehensive figure of all such things as gratify the natural powers of man, sensual, or intellectual, in his first-created capacity, and way of life and operation. The summe then of his sin and folly, amounts unto this. He preferred the naturall life and freewill, received by the first crea-

tion, together with the concerns and contentments thereof, the delights of Ec. 3. 8. the sons of men, before the spirituall life, and glorious liberty of the sons of God,

Rom. 8. 21. together with the enjoyments, calculated to the interest and desire thereof, 2 Cor. 4. things eternal. The Jerusalem paraphrase glances fair at this sence, rendring

18. those words, thus Esau despised his birthright, on this wise; He despised his 25. portion in the world to come, and denied the resurrection. In this manner

34. do men come to be fixed in a state of unchangable union with the devil, and enmity to God, so as to find no more place of repentance, or chang of mind, for the better; which case is most sad, and desperate. And those in the true regeneration, are in such an unchangable harmony of will with God, as admits no repentance or change to a worse estate. Their case is most blessed

fed

sed and happy. Their *repentance* or chang of mind from natural to spiritual, is such, *as can never be repented of*, or turned from. They have a life of unchangable holines and everlasting righteoufnes, springing up in them, from the *incorruptible seed* of the new creation.

2 Cor. 7.
10.
1 Pet. 1.
23.

S E C T I O N. III.

The Arminian controversy.

HAying finished the main substance of what I would say upon this subject, and finding it to have swell'd into a bulk of words, much beyond my intention, I could here willingly have put a stop to my pen. But forasmuch as it may seem strange I should not, and usefull I should intermeddle a little with the Arminian controversy about free-will, I shall not altogether wave it. Pelagius, a scotch monk, founded the alarm to this paper-war, neer about the year 400. Those that own'd, and defended his assertions, were from him called Pelagians; their adversaries, Anti-pelagians. The former asserted free-will to good, in all men: the latter denied it. Arminius, a dutchmā, of later dayes, gave a signall revivall to the Pelagian assertions. His followers are called Arminians; their antagonists, Anti-arminians. A great noise, tumult, and animosity there has bin between them, and the question as far from any satisfactory decision, as the first houre it began. For the disputants do seeme to be furnished from the letter of scripture, with unanswerable arguments, on both sides, for their contrary perswasions. The controversy therefore is not very like to end, till this world is upon its ending, and a better begin to dawne upon us, in the day and state of the *new heavens and new earth*.

Retired
man.
page. 196.
to page.
202.

There is a deepe silence, on all hands, as to any other kind of free-will, then what man was possess'd of, in the primitive purity of his first make. This is the Diana, about which they do all employ their argumentative weapons, against each other; the one, asserting it to be universally restored by the death of Christ; the other, not. Both of them do totally neglect, and lay aside all thoughts of such a free-will to good only, into which the first-created freewill of man can never grow up, but is only transmutable. As the new-creature freewill to good only, is caused to spring up in man, by the second and finishing hand of God; the freedom of his first make, to good and evil, will decline, give place, wither, and die away. It must decay, sinke, disapppeare, and come at length, to be finally lost, and utterly

I

extir-

2 Cor. 3.

9. 11.

Rom. 8.

21.

Jo. 15. 4.

8. 35.

extirpated, that the more excellent freedom, received by the new creation, may take place, and have its undisturbed course. The freedom of the sons of men, though *made glorious* in its kind, *hath no glory in this respect, by reason of* (or if compared with) *the more excellent, and glorious liberty of the sons God.* Therefore *is it to be done away, that the better, or more excellent* freewill may succeed in the room thereof, *which is to remaine* in all truly regenerate souls, for ever: and so will they *abide in Christ, the house of God, for ever.*

By this true, and most necessary distinction of the unstable, wavering, mutable freedom of the sons of men, from the fixed, immutable, and glorious liberty of the sons of God, is it possible to give any satisfactory answer to the arguments, or reconciliation to the severall scriptures, urged on both sides.

1 Col. 3.

2.

A freedom to things spiritually and eternally good, seem's to be no otherwise owned by either side, in all or any men, then as the same kind of power, or freedom of will, renewed in Adam's posterity, which himself experienced in his primitive purity, or at most, what that is capable of advancing and growing up into. But, that there was nothing at all, of a power or freedom in Adam, at first, to do any thing spiritually good, or to work any righteousness at all, in the way of the new and everlasting covenant, or to *affect things above, things spirituall, and eternall*) may I hope appeare somewhat evident, by what hath bin said in the two preceding sections of this chapter. It may also appeare, from severall scriptures, quoted, and descanted on, in the said sections, that nor Adam, nor any of his descendents, ever were, can, or wilbe able to perform any thing spiritually good, and wel-pleasing unto God, save only in the activity and power of such a kind of freewill, as is brought forth in them, by the new creation.

This doctrine about two sorts of freewill, successively incident unto men (in two distinct states of life, naturall and spirituall, received by two distinct creations, first and second) seem's utterly to be rejected, or, at least, neglected by the disputers of this world, on both sides. They forme up their arguments from the letter of severall scriptures, some of which relate to the freewill of man's first-creation-state, renewed; others, to that which is brought forth in the second; so, both their generall assertions, are back'd with such unanswerable scriptures, as render the controversy absolutely unfinishable, upon the terms, and in the principle, they both goe to work, and joyne issue.

The Arminian, from the letter of severall Scriptures, proves a universal

fall redemption of all mankind, into the exercise of their free-will to good, and so, a universall salvation for all men, purchased by the death of Christ, which every one may attaine, by the carefull improvement, and right use of his restored free-will. The principall scriptures, from which they forme up their defensive arm's, for the securing of their assertions, are Ezek. 18. and 33. chapters; Rom. 5. 1 Tim. 2. 4. 4. 10. 1 Jo. 2. 2. and the Like.

Grounds
of the
Arminian
perswasion.

All souls are mine, saith the lord God: the soul that sinneth, it shall die. But if a man be just, and do that which is lawfull and right, he shall surely live. Yea; if the wicked turn from all his sin, and do that which is lawfull and right, he shall surely live; he shall not die. His transgressions that he hath committed, shall not be mentioned unto him: in his righteousness that he hath done, he shall live. When he turneth from his wickednes, and doth that which is right, he shall save his soul alive. The righteousness of the righteous shalbe upon him; and the wickednes of the wicked shalbe upon him. As I live, saith the lord God, I have no pleasure in the death of the wicked, but that he turn from his way, and live: turn ye, turn ye from your evil wayes, for why will ye die, o house of Israel? Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruine; otherwise, it will. Cast away from you all your transgressions, and make you a new heart; for, why will ye die? I have no pleasure in the death of him that dieth, saith the lord; wherefore turn yourselves, and live ye. The like expostulations, and compassionate expressions, we find elswhere. O that my people had heark'ned unto me: and Israel had walked in my ways! I should soon have subdued their enemies, and turned mine hand against their adversaries. O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate. Be cause I have called; and ye refused; I have stretched out mine hand, and no man regarded; I will laugh at your calamity; and mock, when your feare cometh. Then shall they call upon me, but I will not answer: they shall seek me early, but shall not find me. If they will not hear me, when I call to them, for obedience; I will not hear them, when they call to me, for mercy. These and the like hortatory and expostulating reasonings of God towards men, must needs suppose a power in man, of list'ning to his counsell, and yeelding the obedience required; otherwise, how can the not heark'ning to his voice, or non-obedience to his command, be imputed to them, as a fault? How manifestly is the stresse laid upon their wills, as to the turning this way or that? Should such words of exhortation and compassion, be directed from God unto men; should promises of life and peace be made

Ezek. 18.
3. 5.
v. 19, 23.
v. 27, 28.
v. 30, 32.
in harmony with
Ezek. 33.
11, 19.

Psal. 81.
13, 14.
Mat. 23.
37.

Prov. 1.
24, 26, 28.

unto them, in case they hearken to, and obey his voice, and call; all such words would be a continued streine of transcendent mockery, to poor, impotent mortals, if they were furnished with no such power or freedom of will, whereby they could answer the call, and obey the voice. If God should offer all manner of mercies and favours unto men, upon conditions utterly impossible, it were all one, as if he offered them nothing at all. To have the promises of all blessings and comforts in this world, and the world to come, in case we can step over the ocean, or create a world, were all one, as to have just no promise of any thing at all, made unto us. Impossible conditions would invalidate all exhortations, and render void all promises, grounded thereon. And to what end would watchmen be sent, or set up by God, to give warning unto men, how matters should goe with them, in case they did so, or so; if no power of escaping the danger, by taking warning, were at all restored to them? *If thou warn the wicked, and he turn not from his wickednes, he shall die in his iniquity; but thou hast delivered thy soul. If thou warn not the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand.* Paul did so discharge the duty of a faithfull watchman, that he became pure from the blood of all men. For he shunned not to declare unto them the whole counsell of God, however unpleasing unto men, as thwarting all the various streins of self-interest, which they pursue. *When the obstinate jews opposed and blasphemed his testimony, he shook his raiment, and said unto them, your blood be upon your own heads, I am clean. Son of man, say's God to Ezekiel, I send thee to the children of Israel, a rebellious nation. Be not a fraid of them, nor of their words, though briars and thorns be with thee, and thou doest dwell among scorpions: be not dismayed at their looks. Thou shalt speak my words unto them, whether they will hear, or forbear, for they are most rebellious. Hear what I say unto thee. Be not thou rebellious, in fearing or forbearing to deliver my messages unto them, though they be a rebellious house; impudent, stiff-hearted children.* So when Jeremy was made a watchman, God bid him, gird up his loins, and speak all that he commanded him, to the house of Judah. Be not dismayed at their faces, says he, lest I confound thee before them. Again, we find (Ezek. 33.) that if the watchman se the sword (ordanger) come, and blow not the trumpet, so that the people are not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood wilbe required at the watchman's hand. So, if thou, o son of man, say's God, dost not warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. If thou warn him, whate're becom's of him, thou hast delivered thy soul.

All



Ezek. 3.
17, 21.

A. 20.
26. 27.

A. 18.
5. 6.

Ezek. 2.
3. 8.

Jer. 1. 17.

Ezek. 33.
2. 9.




All these sayings do fairly intimate, that there is a power in man, to take warning, listen to counsell, and return from the evill wayes of his polluted, degenerate nature, in obedience to such commands as are directed to him from the lord. As for the *new heart*, or *new spirit*, men are required to make in them, it amount's to no more then the proper issue and immediate consequent of their repentance or change of mind, evidenced in their return out of the corruption of nature, contracted by the fall. Such a *new heart*, Saul may seem to have had, when turned into another man; after all which, he fatally apostatized, and perished. Such a new heart, and spirit, import not the new-creature state, but the renewall of the old only, by such repentance from dead works, and faith towards God, as all men are capacitated by the death of Christ, to perform and exercise, in the single activity, power, and freedom of their own wills.

The other pregnant scriptures for the Arminian tenets, above-mention'd, are Rom. 5. 1 Tim. 2. and 4. 1 Jo. 2. As by the offence of one, judgment came upon all men, to condemnation; even so, by the righteousness of one, the free gift came upon all men, to justification of life. For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. The many, on both sides, v. 19. may seem (beyond all dispute or question) to be of the same extent with the all, on both sides, v. 18. Paul exhorts that prayers be made for all men. For this (say's he) is good, and acceptable in the sight of God, our saviour, who will have all men to be saved, as to the common salvation, and to come unto the knowledge of the truth, as to eternall salvation. In the state of common salvation, amounting but to the reformation of men's naturall powers, are they capable of such high illumination, and other gifts of the holy ghost, that the decreed method and way of their being brought by the cross and fire-baptism, into the state of eternall salvation, is discernable to them. Therefore is their refusall thereof, so meere wilfull, as render's their repentance, impossible. They refuse to leave the principles of the doctrine of Christ, as Paul advises, or the word of the beginning of Christ (whereby their naturall powers or principles were reformed) in order to their passing under the cross, towards the spirituall, new-creature life, perfection, and doctrine thereof. The issue of this mistake, is; they Apostatize or fall away, even from those reformed naturall principles, and then 'tis impossible to renew them againe unto such repentance from dead works, and temporary faith towards God, as they had experienc'd. Paul quitted his legall principles, and righteousness therein performable, pressing on, towards another state of life, and more excellent way of working righteousness.

Ezek. 18.
31.1 Sam.
10. 6. 9.

Heb. 6. 1.

Rom. 5.
18. 19.1 Tim. 2.
1, 4.Jude v. 3.
Heb. 6.
4, 6.Phil. 3.
8, 14.1 Cor. 12.
31.

Jo. 17. 9. Those words of our saviour, *I pray not for the world, but for them which thou hast given me*, must needs relate to another sort of salvation, special, peculiar, and everlasting, in distinction from, and superiority to that common salvation, imported in the above-mention'd scriptures, that ratify the Arminian assertions. They therefore lay hold on another sort of scriptures, which fit their turn. Such are 1 Tim. 4. 10. 1 Jo. 2. 2, where Christ is said to be *the saviour of all men; the propitiation for the sins of the whole world*. In the evidence of these and the like scriptures, do the assertors of freewill and generall redemption, triumph. As to that common salvation, meant in the principal passages of scripture, by them quoted and insisted on, (for the attaining of which, a power or freedom of will is restored in all men) their adversaries will never be able to invalidate their testimony, while the world stands.

The Anti-arminian pitches on another sort of scriptures, which ratify his assertions, beyond all colourable exception. He stands up, as an advocate or pleader for such peculiar favour, and speciall grace, as is irresistibly put forth on a remnant, in pursuance of God's electing decree, whereby they were predestinated or fore-ordained unto eternal life. He does irrefragably prove, that there is a select number of men, *a remnant according to the election of grace*, who alone come to be furnished with a power, ability, or freedom of will, to what is spiritually good; and who alone will be everlastingly saved. But while he lay's hold on the letter of such scriptures, as do serve to back his assertions against the enemy's assaults, he does with detestation reject the spirituall man's testimony, as to the inward reading or significancy of those very scriptures. When he interprets them so, as to represent therefrom, the proper character of the spirituall man, with his state of grace, in distinction from the naturall (with whatever flourishes or ornaments of his renewed, enlighten'd nature) the disputative assertor of the grace of God, peculiarly exhibited to a remnant, is more ready to flie in the face of such testimony, then his arminian adversary.

Grounds
of the
Anti-
arminian
perswa-
sion.
Mat. 25.
32, 34.
v. 41.
v. 46.

The principall scriptures which the Anti-arminian lay's hold on, to ratify his opinion, in the points controverted (freewill, generall redemption, predestination, and the rest) are these that follow. Christ, at last day, will say to his followers, whom he call's *sheep*, in way of distinction from *goats*; *Come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world. To the goats he will say, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. So the one sort shall go away, into everlasting punishment: the other, into life eternall*. Here's a peculiar designation of two distinct

distinct sorts of people, to several places. To the one, chosen in (and with) Christ, was the Kingdom prepared or appointed, before the foundation of the world. The man Christ, or the creature-nature in the mediator's person, was beloved of the father, before the foundation of the world. His followers were chosen in him, before the foundation of the world. They were predestinated by the father, unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will: to the praise of the glory of his grace, whereby he hath made us accepted in the beloved. They only obtain the inheritance, in Christ, who are predestinated according to the purpose of him, who worketh all things, after the counsel of his own will. The election obtain the blessednes they seek after; the rest of self-hardning mankind are blinded, for their folly. The far greater number chuse the broad way, that lead's to destruction; while the little flock, the remnant according to the election, take the narrow path, which leadeth unto life. This flock of Christ's sheep, however little (if compared with Satan's goats) are yet a numberless multitude, out of all nations, kindreds, people, and tongu's, whose names were recorded in the book of life of the lamb, slain from the foundation of the world, as is implied in the negative, put on the Anti-christian party, whose names are said, not to have bin written in that book. They whose names are therein written, are those whom God the father hath given Christ; and Christ will give eternall life to as many as the father hath so given him; to others, not. For these he pray's; not for the world, but for them which the father hath given him. For their sakes it was, he came into the world, even to bring up his many sons or children unto glory. Forasmuch as these children are partakers of flesh and blood, he also took part of the same. He will secure them from the adulterating touch of Satan, and no man shall ever be able to pluck them out of his hand; he will give unto them eternall life: they shall never perish.

The foundation of God standeth sure, having this seal, The lord knoweth them that are his. And those whom he so knoweth, he hath predestinated to be conformed to the image of his son; to be called, justified, and glorified, eternally. God wil be free in the disposal of that which is his own; in dispensing his peculiar favour, where, when, and on whom he pleases. He will have mercy, on whom he will have mercy. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Eternall life falls to no man's share, on any other account, but by the free grace and meer mercy of God. By this alone is it, men come to be vessels of honour, in distinction from those who being given up to their own self-chosen delusions, do render themselves vessels of dishonour. God loved Jacob and hated (or did not so love) Esau, the children being

not

Jo. 17. 24.
Ephes. 1.
3, 6.

V. 11.

Rom. 11.
5. 7.

Mat. 7.

13. 14.

Luk. 12.

32.

Rev. 7. 9.

13. 8.

17. 8.

Jo. 17. 2.

V. 9.

Heb. 2. 10

14.

1 Jo. 5. 18

Jo. 10. 28.

2 Tim. 1.

19.

Rom. 8.

28, 30.

Ro. 9. 15,

16.

V. 21.

V. 11, 13.

not yet born, neither having done any good or evil, that his purpose according to election, might stand; not of works, that man can do in his own will, under the first covenant, but of him that calleth him into the second. In pursuance of the predestinating decree of God, in both the branches of it, election and reprobation (or non-election) we find Jacob favoured with signall ravishing visions of God, at Bethel, and elsewhere. As for Esau, he wilfully sunk down into such a sad and desperate condition, that he could find no place of repentance, though he sought it carefully, with tears.

Ye have not chosen me (say's Christ) but I have chosen you. And those who are so chosen, do come to love him, because he first loved them. These, and the like scriptures, do seem to run with as full a streame, for absolute election, and irresistable grace (that in pursuance of God's decree, will infallibly cause its own reception in the hearts of the elect, and bring them to eternall glory) as the scriptures urged by the Arminian, can run for conditionall rewards, the power of man's free-will for attaining them; and the like. All things in the new-covenant state of man, principles and operations, work and reward, proceed absolutely and meerly from the electing love, the regenerating, new-creating grace of God. There is a select number of men, who by the new-creating work of the spirit of God, in pursuance of his electing decree, do attain eternall life. All others miss of it; *come short of the glory of God.* These, with other homogeneall assertions, making up the five principall points, in this controversy, does the Antiarminian irrefragably prove, from the above-mention'd scriptures, and others of like import. He affirm's with good evidence, that the grace and will of God, is all in all, as to the eternall salvation of man; and, that man cannot in the activity of his own will, make one right step towards eternall life. But he reckon's upon such conversion, which amount's to no more then the reformation or restoration of man, into the rectified exercise of his first-created principles, as the state of grace and true regeneration, from which he can never fall away. And this layes him open to those of the opposite opinion, who are furnished with unanswerable scriptures, to prove this to be but such salvation, as all men are capacitated for the attaining of, if they will, in the proper activity and freedom of their first-created principles; and from which, all that have it, may finally apostatize, or fall away againe, so as to come to a latter end, worse then their beginning. While then the assertor of the peculiar grace of God, absolute election, speciall salvation, &c. does reject the true spirituall sense, reach and significancy of those very scriptures, he quotes the letter of, in defence of his positions, he

lies

Gen. 28.
10, 19, and
32, 24, 30.
Heb. 12.
17.
Gen. 27.
38.

Gen. 1. 16.
1 Jo. 4.
10. 19.

Heb. 6. 6.
2 Pet. 2.
20, 22.

lies extreemly open to the force of the Arminian arguments, drawn from the letter, and full sense also of the scriptures, they make use of.

The Arminiā, on the self-same mistake (reckoning that which indeed is no more then a reformation of naturall principles, or state of renewed nature, to be a state of grace, regeneration, or eternall life) stretches his scriptures as much beyond the true intendment, reach, and significancy thereof, as the other falls short of understanding those by him quoted. Where-ever he finds a state of righteousnes, a new heart, or new spirit, repentance from dead works, faith towards God, spirituall gifts, clesfedsnes from the pollutions of the world or corruption of nature, a power or freedom of will to do good, and the like, he makes no scruple but that therein are imported the utmost attainments, with reference to eternal life, that any men are capable of, while in the mortall body. Hereupon does he lie exposed to his adversarie's arguments, drawn from the letter of another sort of scriptures, that relate unto, and characterize another kind of life, even that of the new creature, the state of grace and regeneration; the true principles of which, are disowned by them both. While the bare words or names of grace, regeneration, eternall life, and the like, are used on both sides, and the very things themselves totally neglected and denied, what a deale of vain, unprofitable jangling must there needs arise between them, in their endless disputes? They both agree in one fundamentall mistake, on which, they are never like to agree, in the points by them controverted. Neither of them own any other house or church of Christ on earth, then such as is founded but upon the sand, worshipping and obeying God, in but the wavering, unstable principles of the first-created state of man, renewed.

Let the free-will received by man, at first, or restored in him since, be heedfully distinguish'd from the more excellent kind of freewill, he is made partaker of, in the new creation; Let common salvation be warily distinguished from special; renewed nature, from grace; restoration from regeneration; a first, from a second-covenant state of life; a temporary faith towards God, which may be shipwrack'd, from that saving faith in God, from which men cannot *draw back unto perdition, but will therein goe on, to the saving of the soul*, and the strife will soon be ended.

Heb. 10.
39.

As to the freewill, they both own and speak to, to wit, that which was lost by the fall of the first Adam, and restored by the death of the second, the Arminian seem's to be most orthodox, in his generall-redemption point. But, as to that kind of freewill, which is brought into being and-exercise in man, through the grace and spirit of God, in true regeneration,

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the assertions of the Antiarminian, are to me, unquestionably the most orthodox. Did the combatants on both sides, own two distinct sorts of free-will, and salvation, incident unto man; temporary or mutable; and unchangable, or everlasting; the controversy would soon be at an end. The Antiarminian would grant a universall redemption, as to the common salvation, and freewill to good and evil; and the Arminian would grant his adversaries assertions, as to the freewill or glorious liberty of the sons of God, to good only; and as to everlasting salvation, or eternall life. Then, if the Arminian urge those words of Paul to Timothy, *Saviour of all men*; the Anti-arminian would presently wish him to read the next clause, *pecially of those that beleeeve*, granting universall redemption to be asserted in the former clause, and finding the special or peculiar salvation of a select number, by him contended for, as evidently asserted in the latter. He that is *the saviour of all men*, but *pecially of those beleeeve*, is a propitiation for the sins of *all men*, but in a peculiar and especiall manner, for those that beleeeve. Thus would that contest be ended, which has filled the world with controversies, and libraries with books, for some hundreds of yeers; and all the seeming contradictions of scripture, urged on both sides, would be vindicated and cleered from any colourable exception.

1 Tim. 4.
10.

1 Jo. 2. 2.

The first-created free-will of man, which both parties contend about, is but that which must be lost, or done away, before he can find or have eternal life. It is so far from beating out the way to it, that unless it be exchanged for that more excellent freedom of will, which is brought forth in man by the new creation, he cannot be saved.

The main criticall point in this controversy, about freewill, is this; whether the will of man or grace of God, distinguish vessels of honour, from vessels of dishonour? The question is, which of these two turn's the scale with man, for eternal life, or to eternal death? The Arminian say's, God does alike for all; and, that some men, by their own free choice, lay hold on eternal life, while others, in the arbitrary motion and default of their own wills, sink down into eternal death.

Hos. 13. 9.
1 Tim. 6. 9.
The Antiarminian admits, that man by his own voluntary default and miscarriage, plunges himself into eternall death, *destroy's himself, by many foolish and hurisfull lusts, which drown men in destruction and perdition*. But he rightly hold's, that salvation or eternal life is meerly of God's grace, which work's irresistibly on some men; on others, not so. The main query therefore, to be considered of, is this.

Question. In what inanner, or how far forth is the grace of God exercised towards any non-elect, that finally perish?

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He that is the light which lighteth every man that cometh into the world, does in and by that light, proceeding from his spirit, strive with all men, to bring them to the obedience of his law. This universall striving of God with men, amounts to so much, that whosoever misses of eternal salvation, wilbe found at last, to have missed it, through his wilfull resisting of that spirit, which for a season strives with him, in order to captivate and bring him into a state of unchangable subjection to, and harmony with itself. Any man's not being saved then, wilbe as meerly imputable to his wilfull refusall of making the freewill offering, or sacrifice of his own freewill to God's, under the fire-baptism of his spirit, as his damnation wilbe imputable to his own choice. *He that thus sinneth*, in resisting the strivings of God's spirit with him, and refusing to be transformed and brought into the new-covenant way of working righteousness, *wrongeth his own soul*. If he finally persist in such resistance, he will grow into a fixed detestation of the spirit of Christ, the WISDOM of God. And all that so hate him, *who is the life and light of men, love darknes and death. Their soul abhorrs Christ, and his soul loathes them.*

Answer.
Jo. 1.9.

Prov. 8.
36.

Jo. 1.4.
14.5.
Zec. 7.8.

True it is; the grace of God work's not irresistibly on the non-elect, as it does on the elect, but suffers itself to be finally and wilfully rejected by them. Those who are permitted thus to despise and resist the regenerating grace and spirit of God, in order to the securing the life and freedom of their own wills, all they get by such a seeming conquest, wherewith for a while they are pleased, wilbe eternall death, at last; and that, when better understood, and felt, will not be so pleasing to them. *The spirit of God will not alway's strive with man*, to bring him to good. It will find its seasons of withdrawing and giving over its attempts, and offers. It will give him up to the way of his own heart, at last; and then he is gone, for ever. The infallible marks of eternall death are upon him. Thus not only the destruction, but non-salvation also of the non-elect, wilbe intirely and singly imputable, only to their own default.

Gen. 6.3.

Man cannot a-new create himself: but 'tis in the power of his first-created or renewed will, to listen to his faithfull creatour, and yeild to the above-specified terms, on which he offers to create him a-new. Man is only to be passive, in reference to the regenerating, new-creating work of the spirit of God, in and upon him. If he come but roundly off with self-resignation, self-deniall, in the full extent thereof, the work will certainly be done, and the man infallibly saved. If man will but be induced, to perform his passive part, in yeilding up all his naturall powers, to be taken in peeces,

1 Pet. 4.19

melted

K 2

Sm.

Sm.

2 Cor. 3.
7, 11.

melted down, and done away, by the crosse, and fire-baptism, God alone will do the work. Let man be but content to have his old building demolished, and the rubbish thereof taken out of the way, and God alone will set up the new building in him. The removeall of that which lets, or hinders, is absolutely necessary, in order to the coming on of that, that saves. *The lesser glory* and mutable goodnes of the first-created state of man, *must be done away*, or the *greater glory*, the more excellent and durable state, that man is the capable receiver of, by a new creation, will not take place in him.

Heb. 11.
16.

Luk. 7. 30

Ephes. 1. 11

Act. 13.

46.

Jsa. 50. 11.

Heb. 10.

27.

All men, in the renewed freedom of their wills to good, have power to hearken unto, and obey the counsell of God, in this most criticall point, that is as the hinge on which they turn to eternall death, or are turned unto eternall life. Eternall life and death are set before them. If they will not surrender, and commit themselvs into the hands of their gracious and faithfull creatour, to do with them as he sees best for them; if they will not beleieve his word of promise, as to a better state he has in reserve for them, in the holy land; if they will not leave their own, for that *heavenly and better countrey*; if they *reject the counsell of God, against themselvs*; if they will walk after the counsell, and in the freedom of their own wills, and not in the freedom and *after the counsell of God's own will*; they do by such non-beleaving, and disobedience, *judg themselvs unworthy of everlasting life*, and God judges them so too. What then remain's to them, but *to lie down in sorrow*, for ever, under that *fery indignation, which will devour the adversaries*? But now, though all men have power, not to refuse to yeild up their naturalls to be broken down, under the regenerating work of the spirit of God; not any one man ever did, or will yeild up his naturall powers there unto, who is not effectually and irresistibly prevailed with, to make such a surrender. God will not save any man, whether he will or no; but he will effectually make that man willing to be saved, that he resolv's to save. The turning then of any men towards eternall life, is meerly and intirely from the grace of God. The refusall of eternal life, and chusing of eternall death, in declining the terms, means and way, conducing and leading to the former, and delighting in the way, which lead's unto the latter, is meerly and intirely from the will of man. If God by his spirit and grace, do not irresistibly perswade and prevail with the will of man, to yeild up himself (in a way, of passive obedience, and be contented to have his naturall fabrick broken down, in order to the spirituall building) he never yeild's. Tis the wicked obstinacy of
man's

man's will, not to yeild; but unlesse he be irresistibly prevailed upon, by the grace of God, he will ever be guilty of such obstinacy. Eternall life comes not by the will of man. The Arminian, if he say, God does equally and alike for all men, and man's will, by the good inclinations and motions of it, makes the difference (of those that are eternally saved, from those that by the arbitrary motions of their own wills to evil, do everlastingly perish) he must get such scriptures altered, if he can; *it is not of him that willeth, but of God that sheweth mercy.* By his doctrine, it is of him that willeth. And if he be asked, *who maketh the true beleever to differ* from, or excell those that perish? he must answer, according to the tenour of his doctrine, his own will, not God's. Thus while he stretches the scriptures by him insisted on, beyond the common and temporary salvation, therein signified, to the salvation that is eternall, he runs upon the rocks, and know's not which way to turn him.

Rom. 9.
16.
1 Cor. 4.
7.

In fine; the summe of all hating and refusing of the new-creating, regenerating work of the spirit of God, or Christ in spirit, amount's unto this; men will not admitt of Christ, so to reign in and over them, as he does in and over all those, who are brought into a state of unchangable subjection to his will, in the new creation. This they refuse, though eternal life be evidently declared, to be no otherwise attainable; and eternal death, no otherwise avoidable.

CHAP. 2. SECTION. I.

Concerning the two Covenants; &c.

THE INTRODUCTION.



AVING in some good measure, cleared the coast, as to the bold expostulations, and wrangling objections of the disputer of this world, against the various works and dispensations of God, with reference to two distinct sorts of free-will, incident unto man; let us now particularly consider the different priviledges of each. The two sorts of free-will, set up in man, by two distinct creations of him, dispose and qualify him for a twofold covenant-interest in, and communion with God. The first kind of freewill, restored, with

all the priviledges attending it, amount's but to a legal state of life and righteousness, a state of renewed nature. The second, with the priviledges and attendents thereof, is the truly evangelicall state, the state of grace. The former is liable to apostasy; the latter, not. In the former, man is but as a *house upon the sand, the house empty, swept, and garnished; which Satan can re-enter, sin recover dominion over, death swallow up into victory.* In the latter, he is like a *house on a rock.* Satan cannot re-enter him, because a *stronger then he keeps the house.* Greater is he that is in him, then he that is in the world; Christ, then the devil. *Sin cannot recover dominion over him, because he is not under the law, but under grace.* As for death, that will be swallowed up into victory, by him that is possels'd of a life which can never be lost. Satan was too hard for man in his first-creation principles, at best. The new-creature frame of man will never be overthrown by him. While man leans to his own understanding, trust's to the freedom of his own will, for the directing of his steps, the devil can deceive his understanding, corrupt his will, and all's his own. And the law, as a severe schoolmaster, with a rod, a sword, death, is ready to fall upon him, as soon as he is fallen. The power of the devil, the weaknes of man, the severity of the law, the danger of eternal death, with many other coincident considerations, men have, to drive them to Christ, for that life that is given forth by the new creation, yet they look another way, and Christ complain's, *they will not come to him, that they may have life.*

Mat. 12.
44, 45.
1 Jo. 4. 4.
Rom. 6.
14.
1 Cor. 15.
54.
Jo. 5. 40.

The two Covenants.

The first-covenant state of life and communion with God, is that which is enjoyable and managable in the wavering, mutable, first-created free-will of man, restored. This covenant is but temporary, and conditionall. All the priviledges and advantages of it, which God, on his part, engages to make good unto man, depend on man's continuing to perform all the duty required on his part, to him. If he faile, and break with God, God will break with him. This, men are given to understand, before-hand. *Re shall beare your iniquities, and shall know my breach of promise.* While they continue to be his people, children that will not lie; he will be their saviour. But if through a confidence in the flesh, or priviledges and righteousness of their first-covenant state, they rebell against, and vex his holy spirit, as calling them, into the more excellent and durable glory of the second; he will turn to be their enemy, and fight against them. If they do prefer that state of life and

The first covenant.
Num. 14.
34.
Jsa. 63.
8. 10.
Phil. 3. 3.
4.

and freedom, *which was made glorious*, in the first creation, (but *had no glory in this respect, by reason of the glory that excelleth*) before the more excellent state of life, and fashion of being, given forth in the second, do they not deserve to be so handled? The former of these glories *is to be done away*, surrendered and lost, in obedience to the voice of God, that the other, *which is to remain* for ever, may come on. The light men are furnished with, in a first-covenant state, enables them as well to look upwards (to the greater light and more excellent glory of the second, that's to succeed in the room thereof) as downwards, for the curbing all the extravagancies, and suppressing all the insolent insurrections of the sensuall powers, against it, or for the keeping all in a due compliance with, and subjection to its dictating power, government, and direction. And, as they are enabled in first-covenant light, and freedom, to look and discern their duty, both wayes; so are they liable to sin, and miscarry, both wayes. If they obey not the dictates and directive power thereof, so as to walk uprightly, in a due comportment of all their naturall faculties, in all their operations, they *sin against the son of man*, or against the light and testimony of their own consciences, revived and set up afresh in them, by Christ, as a witness for God, and against them. But if they refuse to listen to, or obey the voice of the lord, when he call's for all this first-creation light and life, back againe, in order to the setting up of what is more durable and excellent, by a new creation, they sin against the holy ghost, or Christ in spirit, as offering to bring them into the new and everlasting covenant-union with himself. If they finally refuse to lose the temporary life of a first-covenant communion with God, for the everlasting life of the second, they wilbe for ever excluded from the latter, and deprived of the former. Whoever refuses to have his first-covenant life, brought under the cross of Christ, in order to his being transform'd into the second, shall lose it. If he be willing to exchange it for what is to be found in the second, he will *receive his own againe, with usury*. If any man will *come after me* (say's Christ) *he must deny himself, take up his cross, and follow me*. What had Christ in him, for the cross to fall upon, but naturall principles of humane life, at best, and in their greatest purity? And wherein can mens conformity to the death of Christ, consist, but in the death of these? *Whosoever then will save this life*, in opposition and preference to what's better, *shall lose it: and whosoever will lose it, for Christ's sake, and at his call, shall find it, with great gaine*.

All the duty of man, as to the ordering of his conversation by the rule of naturall righteousness, is performable by him in the activity of his rectified

2 Cor. 3.
10. 11.

V. II.

Mat. 24.
25.

fied naturall principles. But his exchange-duty, in order to his being brought forth in the new-creature-life, and principles of the second covenant, is performable only, by a voluntary cessation from the life, and activity of his naturall principles, at his faithfull creator's word, and call. A man then, in the flourish of naturall or first-covenant principles, may be working righteousness in enmity to God, and contradiction to the voice of the second covenant, or the *law of faith*, which requires a cessation from that way of working righteousness, *a rest from our labours* or works in the first-covenant, that *God may work all our work's for us*, in the second. This latter sort of *works, wrought in God*, in the faith of God's elect (who do all, in an unchangable subjection of their wills to the ruling influence of his) are alone wel-pleasing unto him. *Without such faith, it is impossible to please him.*

Paul may seem to have experienced a first-covenant interest in, and union with Christ, when he was zealously persecuting him, in his new-covenant spouse and children. How he should be, *as touching the righteousness that is in the law, blameless*, unless by covenant-interest in, and by the imputed righteousness of the Messiah, who can tell? He did never pretend to such an absolute personall perfection in his naturalls, as Adam had in innocency. *He did not perfectly, nor allway's do the good he would, or avoid the evil he would not have done. If any man, in this sense, say, he is blameless, or has no sin, he deceives himself, and the truth is not in him.* Paul's personal deficiencies then, were covered and salved by the righteousness of another, else could he not have bin, as to legal righteousness, blameless. He tells us in the same breath, of his *zeal in persecuting the church*, (which he afterwards character's for such a high streine of wickednes, that he look's upon the mercy, whereby he was delivered from it, as exceeding abundant, or unusuall) and of his being *blameless, according to the law of the first covenant*. As to the *law of faith*, or the new covenant, *the righteousness which is wrought thorow the faith of Christ, the righteousness which is of God by faith*, he was not blameless, but was a furious, ringleading persecutour of it. But he knew not what he did. *He verily thought, that he ought to do as he did, when he was exceedingly mad against the choicest, new-covenant saints*, in the flourish of his first-covenant holines. In such his demeanour, was signally verified that prediction of Christ, to his disciples; Jo. 16. *Whosoever killeth you, will think that he doth God service*. Men that have bin clenfed from the pollutions of the world, by the experimentall knowledg of, or conformity with Christ in the flesh (which qualifies them for a first-covenant marriage-

union

Jsa. 58.

13.

Rev. 14.

13.

Jsa. 26, 12

Jo. 3. 21.

Rom. 7.

19.

Jo. 1. 1. 8.

Phil. 3. 6.

1 Tim. 1.

13, 14.

Act. 26.

9, 11.

Jo. 16. 2.

union with him) have contradicted and blasphemed Christ in spirit, rejected and persecuted the principles, doctrine and way of his new-covenant spouse. The first-covenant spouse of Christ, is but that *house* or temple of God, *swept, and garnished*, which may be defiled againe, and destroyed. *If any man defile this temple, him shall God destroy: for the temple of God is holy, which temple ye are.* The first-covenant spouse, house, or temple of God, is defileable againe, in both the way's of sinning, above-mention'd; both against the son of man, and against the holy ghost, by opposing the latter and more excellent dispensation of Christ, and falling away from the former, *with the dog to the vomit*, so as to experience *a latter end worse then their beginning.* God is but as a *way-faring man*, in his first-covenant temple: in his new-creature, spirituall building, he will dwell for evermore; and they in him. When Christ withdraws from his first-covenant spouse, (as to the commonly experienc'd fruits and comforts of that conjugal relation) in and with whom he tabernacled for a season, it is in order to his return and being married to them, in a better state, as *another comforter, which will abide with them for ever.* A final refusing to cease from the life and way of a first-covenant union with Christ, as known after the flesh (which renew's in men but that *holy flesh*, or state of rectified naturall principles, *that may and will passe away* againe from them) in order to a being married to Christ in spirit, as *risen from the dead*, will be found (in conclusion) to be no small sin. Paul say's of himself and fellow-saints, in the new-covenant union; *Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him so, no more. We live unto him, who died for us, and rose again.* Those that so live unto, and with him, in the new-covenant union, are dying, or dead, as to the first. *Thorow the law of the spirit of Christ, or Christ in spirit, they are dead to his flesh.* Thus Paul, *through the law of faith, became dead to the law of works, that he might live unto God.* He was disabled and lawfully discharged, as to the working righteousness, any more, in the freedom of his own will, under the first covenant; and enabled to work righteousness in the freedom of God's will, under the second, which is the more excellent way.

The new and everlasting covenant-communion of man with God, managable in the second sort of freewill above-mention'd, is a state of everlasting salvation, or eternall life. *They that are once joyn'd unto the lord, the spirit,* by the new covenant, *do become one spirit with the lord*, of one heart and mind with him, for ever. *The lord is that spirit, which where ever it is in such union with the spirit of man, there is liberty, even the glorious liberty of the*

1 Cor. 3.
17.2 Pet. 2.
20, 22.
Jer. 14. 8.

Jo. 14, 16.

Jer. 11, 15.

Rom. 7. 1,
4.2 Cor. 5.
15, 16.2 Tim. 2.
11.Rom. 8. 2
Rom. 3.27.
Gal. 2. 19.1 Cor. 12.
31.The se-
cond Co-
venant.1 Cor. 6.
17.2 Cor. 3.
17.

Rom. 8.
35, 39.

sons of God. Such a man is free indeed. No man, or devil, can ever take him out of Christ's hand. The gates of hel, all the powers of darknes can never prevaile against him, or dissolve the union contracted between Christ and him. Paul triumph's on this account. *Who, or what shall sepearte us from the love of Christ? shall tribulation, distresse, persecution, famine, nakednes, peril, sword? Nay, in all these things we are more then conquerours, thorow him that loved us. For I am perswaded, neither death, nor life, nor angels, principalities, or powers, things present, or things to come, nor height, nor depth, nor any other creature, shalbe able to separate us from the love of God, which is in Christ Jesus our lord.*

The two
covenant-
states,
compa-
red.

There is then a twofold covenant-union and communion with God in Christ. The first is naturall, temporary, and conditionall: the second, spirituall, everlasting, and absolute. The first is conditionall, because the principles in which man undertakes to perform the obedience therein required, are unstable, and uncertain at wel-doing. They that think therein to make thorow-work of it, for eternall life, will find themselfs deceived, at last. Whoever finally refuses to exchange them for new-creature principles, will certainly miscarry, and perish. There is no steadfastnes in the first covenant. Obedience can there be, but at an all-adventures; and the reward, as depending on the performance of duty, must needs be so, too. The first covenant is faulty, because the principles in which 'tis managed, on mans part, are fraile, and unsteddy; and the union man has therein with God, dissoluble; and the obedience he is capable to perform therein to God, is not wel-pleasing to him. *Without faith, or new-creature life and principles, 'tis impossible to please God.* The first-covenant, or *law of works*, excludes not man's boasting; the second, or *law of faith*, does. There, God has all the glory of the work; *who worketh in us both to will and to do, of his own good pleasure.* The first-creation state of man was good; but the second, better. So the first-covenant life and communion of man with God (managable in the mutable principles of his first-created constitution) is good; but the second, managable only in the immutable principles of new-creature life, is better. If the first-created state of man had bin faultles, there had bin no need of a second. And if the first covenant had bin faultles, no place should have bin sought for the second, and better covenant. The faultines of the first-created fashion or constitution of man, or of his first-covenant communion with God therein, is not a sin or crime, no nor yet any spot, blemish, or imperfection, if we consider that state of man, and covenant with God, singly, by it self. The first-created state of man

Rom. 3.
27.
Phil. 2. 13.

Heb. 8.
6, 7.

was very good, in its kind; It had the creator's own approbation, to be so. *Gen. 1. 3. 1*
God made man upright; but they sought out many inventions. It was a state pure, *Eccl. 7. 29.*
 and incorrupt, but not incorruptible. It might be exchang'd for a better:
 and it might degenerate into a worse. So it did. Comparatively then,
 with the new-creature life, and state of man regenerated and made spiri-
 tuall, the first estate of him was faulty. Corruptibility or mutability was
 incident to it; this is the fault, which is not at all to be found in the spiri-
 tuall, or new-creation frame of him. That is not changable, corruptible,
 fallible, liable to apostasy, or to any miscarriage. God himself is the prin-
 cipall undertaker of all that is required of, or performable by man, in that
 state. He that was at first made of God, could sin, and did. *He that is born* *1 Jo. 3. 9.*
of God, by the new-creation, or true regeneration, *cannot sin*, unlesse God *5. 18.*
 himself who undertakes to *work all his works in him and for him*, can sin. This *1st. 2. 6, 12*
 comparative faultines of the first-created state and principles of naturall
 humane life (as short of, and inferiour to the divine, or spirituall state of
 life, brought forth in men by the new creation) run's into the first covenant,
 and renders that faulty, also. For that being managable in principles that
 are mutable, and depending on the continuation of obedience, must needs
 be as dissoluble, and Loseable, as those principles are mutable. The law
 of works, or of the first covenant (where man is the principal undertaker
 of the work, ha's the praise of it, and *reward for it, as a debt*) is good. But *Rom. 4. 4*
 the law of faith, or covenant of grace (where God undertakes the work in
 his own very personall will, and spirit, and has the intire praise of all that's
 done, and where *the reward as well as work, is of grace*) is better. The
 state of pure nature at first, or of restored, enlightned, rectified nature,
 since, is good. But the state of grace, or true regeneration, is better. In the
 first-creation, and first-covenant state of man, God and he are two parties.
 In the second, their wills and understandings are so intimately and insepa-
 rably united, that they are as one and the same. In the first covenant, man
 undertakes for himself, in the single activity and freedom of his own will, as
 to what is to be performed on his part, for the keeping up and mainteining
 of the union. In the second, God undertakes all; both the obedience,
 and reward. All is meerly of grace. His own very personall will is the first
 and principal mover, in all new-creature operations, and performances.
 Man's will cooperates in the good works of faith. But *God work's in man,*
both so to will, and to do. Man, in the proper exercise of new-creation prin-
 ciples, has no private motion of his own spirit, or will. His new-creature
 understanding and will, are by unchangable union with the mind and will

of God in Christ, rendred unchangably holy in all their operations. The new-covenant communion then of man with God, managable therein, must needs be unchangable and everlasting, too. How can that covenant ever be dissolved, which depends on such performances, as God himself is the principal undertaker of, in his own will and spirit? The law of the first covenant is not made, nor ever was intended for those that are in the second. *It is not made for such righteous men.* Nor will the curses and threatnings of it, fall upon the legal-spirited, first-covenant righteous man, till he fall from his righteousness. But the new-covenant saint, the truly evangelicall man, can never apostatize or fall away, and so the curses of the law can never fall upon him. If he could fall away, there would be falling from grace, indeed. But that the first-covenant saint, the but legally righteous man may fall away, se Ezek. 18. and 33. As for the spirituall beleever, *he is not under the law* of the first covenant, nor any wayes liable to the curses thereof; *but under grace*, in the second. *He has the fruits of the spirit* of God in him, *love* (even the love of the father, which will pluck up the love of this world by the roots, out of him) *joy in the holy ghost, unspeakable and full of glory; peace, which passeth all understanding; he has long-suffering, gentleness, goodnes, faith, meeknesse, temperance: against such there is no law*, that hath any thing to say. *There is no condemnation to them which are in Christ Jesus, after the spirit*, or in new-covenant union with him. To them that are but in a first-covenant union with him (by the experimentall knowledge of him only after the flesh, to the cleansing them from the pollutions of nature) the curse of the law, and condemnation are yet incident. They have not escaped the danger thereof. *But who shall condemn, or lay any thing to the charge of those, whom God justifieth?* He is the immediate undertaker of all their works, and of the motions of their wills. If any thing be defective in their new-covenant obedience, it must be charged upon him. They have thrown up the freedom and power of their own wills, in sacrifice to his. They have resign'd, and surrendred up themselves, to live eternally in the spirit and will of the son of God, as he lives in the will of his father. There is no other way of attaining eternall life, but by such resignation, and change. *If the law of the first covenant, the law of works* (which requires such obedience and good works as are performable in the proper activity and freedom of man's will) *could have given life* (even the life that is eternal) *verily everlasting righteousness, and eternal life, should have bin by the law.* If man, in the activity and power of his first-created principles, could have grown up into an unchangable state of righteousness (without a totall exchange of his mutable principles,

1 Tim. 1.9

Ezek. 18.

24, 26.

and 33.

12, 13.

Rom. 6.

14.

Gal. 5. 22.

23.

1 Jo. 2. 15.

1 Pet. 1. 8.

Phil. 4. 7.

Rom. 8. 1.

2 Cor. 5.

16.

2 Pet. 2.

20, 22.

Ro. 8. 33.

34.

Gal. 3. 21.

ples, for immutable) and so have attained eternall life; everlasting righteousness, and eternal life, should have come in that way. And then *the grace of God*, the gospel, the new-creature state of man, and his new-covenant communion with God therein, *had bin* all of them, *vain*, needles, useles unprofitable things. And then would all *preaching* of the gospel, and grace of God, *and the faith of God's elect*, once delivered to the saints, be in vain.

1 Cor. 15.
14.
Tit. 1. 1.
Jude. v. 3.

While God is but preparing and disposing of men for their passe out of a first, into a second covenant-union with him, matters are apt to have somewhat a dismall, disconsolating appearance. Christ withdraw's from them, as to the comfortable, and fruitfull presence he had afforded them, in their first-covenant union with him. Hereupon, they wax cold and barren, weake and unable, as to the bringing forth fruit, in that way. Thus was it with the disciples, when Christ in the flesh was leaving them. *Sorrow filled their hearts*, at the tydings of his departure. And between his death and their knowledge of his resurrection, their very hope was well-nigh gone. *We trusted*, or hoped, *it had bin he*, which should have redeemed Israel, say the two disciples, of him, to himself, in the way to *Emmaus*. But he had told them beforehand, that his departure from them, as to the comforts of his fleshly presence and manifestation, was requisite, in order to his returning *another* and better comforter to them, in spirit. His departure at this day, or withdrawing from any that have known him but *after the flesh* (to the cleansing them from filthines of flesh, and qualifying them for first-covenant communion with God, in him) is of like import and significancy, with his literal departure from his disciples, when he suffered, and died. And as heavily are any that have bin married to him in the first-covenant, apt to take such his departure. But he told his disciples, *I will not leave you comfortles*; *I will come* again, *I will speedily return unto you*, to your advantage. And he tells any in like case (when they complain of his withdrawing, and of their own coldness, and barrenness thereupon, as to duties and works of righteousness, in the first-covenant way) that this seeming displeasure of his, and gloomy season to them, wilbe but short. He will not leave them long in such a comfortles condition. *For a small moment*, have I forsaken thee, but with great mercies will I gather thee. *In a little wrath*, I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the lord thy redeemer. Thou complainest of barrenness, and widdowhood, as having lost thy first-covenant husband. But I will return unto thee a better husband, as *risen from the dead*,

Jo. 16. 6.

Luk. 24.
21.

Jo. 14. 16,
17.
16. 7.

Jo. 14. 18.

Isai. 54. 1.
7, 8.

Rom. 7.
1, 4.

- Cal. 4. 27 and will marry thee unto my self, in the new and everlasting covenant. *Sing* therefore, *o barren, thou that didst not bear: for more are the children of the desolate, or more shall their children (better and more excellent shall the good works by them done, the fruits by them brought forth in the new covenant) be, then can ever be brought forth by the first-covenant married wife, saith the lord. Those that beleeeve in God, wilbe carefull to maintein such good works, as are wrought in the way of the new and everlasting covenant; which are best of all. No weapon that's formed against the new-covenant spouse of Christ, by devils or men, shall prosper. Every tongue that shall rise up in judgment, against her, calling her heretick, blasphemmer, or the like, she shall condemn. For, her righteousness is of me, saith the lord.* The seemingly unkind dealing of Christ, with his first-covenant spouse, when disposing and preparing her for a second marriage-union with himself, does appear so much the more strange, and liable to misconstruction, inasmuch as God has promised the blessings and comforts, due to first-covenant obedience, so long as it is continued in. But the most just liberty, God has reserved unto himself herein (as to his breaking with man in the first covenant, in order to bring him into the second) is above spoken to, pap. 54, 57. For many other enlargments on severall scriptures, about this point, I refer the reader (once for all) to the eighteenth chapter of the **RETIRED** man's **MEDITATIONS**.
- Retired
man.
chap. 18.

Thus much be said of the two covenants, as they import two distinct states of life, union, and communion of men with God, managable in renewed naturall, or purely spirituall principles. As for the twofold outward dispensation of both covenants, by a sound of words, in the two comprehensive parts of the bible, commonly called the old and new Testaments, this wilbe spoken to hereafter, on another occasion. Let us then proceed to consider the distinct priviledges of each covenant-spouse of Christ, as we find them represented in the scriptures of truth.

SECTION. II.

Two Remissions of sin.

Remission of sin, or covering of transgressions, is the first thing that comes into consideration, towards the setting of man right with God, in any covenant. This is twofold, in a suitableness to the twofold covenant-interest in God, and twofold freewill in man, by which such interests are managed and maintein'd.

Re-

Remission of sin, relating to the first covenant, is but temporary, and mutable, as that covenant, and the freewill wherein 'tis managed, are. It is but conditionall. For when this kind of righteous man, turn's away from his righteousness, and commit's iniquity, he shall die. All his righteousnesses that he hath done, shall not be mention'd. In his sin that he hath sinned, in them shall he die. This is farther evidenced in the mercilefs servant that owed his master ten thousand talents, and was not able to pay. His lord the king, moved with compassion, at his earnest request, and upon his humbling of himself before him, forgave him the debt. That this forgiveness was but conditional, appears soon after. For on the said servant's cruell handling of his fellow servant, for a small debt of a hundred pence, his lord comes upon him afresh for the whole debt, and he must pay the utmost farthing. So likewise shall my heavenly father do unto you (say's Christ) if ye from your hearts, forgive not every one his brother, their trespasses. Though he hath granted you a remission of your sins, it is but conditionall, and upon your good behaviour, in the way of the first covenant, under which you are. All your former sins may come to be afresh reckon'd upon you, and laid to your charge againe, for ever.

Our mercifull saviour does put such stresse upon our being mercifull on all accounts, unto others, that when he had acquainted his disciples with the summe or matter of all right prayer unto God, he singles out that petition from amongst the rest, to comment upon. *Forgive us our debts, as we forgive our debtours.* This is the petition. For if ye forgive men their trespasses, your heavenly father will also forgive you. But if ye forgive not men their trespasses, neither will your father forgive your trespasses. This is the exposition. They then who pray, *forgive us our debts, as we forgive our debtours*; do (in effect) pray, that God would not forgive them, in case they forgive not others. He will understand, and answer them so, to be sure. *He shall have judgment without mercy, that hath shew'd no mercy.* The right gospel, new-covenant spirit will obey that word of command that seem's too hard for first-covenant principles; *Love your enemies, blesse them that curse you; do good to them that hate you; pray for them which despitefully use you, and persecute you.* And herein do men shew themselves to be the true heaven-born children of God, who maketh his sun to rise on the evil and on the good; and sendeth rain on the just, and on the unjust, promiscuously dispensing common favours to friends and foes, and offering also the greatest all the day long, unto a disobedient and gainsaying people.

Remission of sin, accompanying the new-covenant state, run's on this wise. *This is the covenant I will make with you, saith the lord. I will put my*

First-co-
venant-
remission
Ezek. 18.
24. 26.

Mat. 18.
23, 35.

Mat. 6.
12, 14, 15.

Jam. 2. 13

Mat. 5.
44, 45.

Rom. 10.
21.

New-co-
venant-
remission
Heb. 8.
10. 12.
10, 16, 17.

my laws into your mind, and write them in your hearts: and your sins, and your iniquities will I remember no more. This is an absolute, and irrevocable remission.

SECTION. III.

Two sanctifications.

Suitable to the twofold freewill, covenant, and remission of sin, is there a twofold sanctification incident unto man. There is a washing or cleansing only from filthines of flesh; and there is a purifying or cleansing from all filthines, of flesh and spirit, too. A bare naturall or legall reformation, amounting but to the cleansing us from the common pollutions of the world (filth of the flesh, corruption of nature) is not that inward baptism with fire and the holy ghost, which will make up the answer of a good conscience towards God, as to eternal life. It is but that, from which man may againe most fatally apostatize, and sinke down into eternal death. The true spiritual purification (the evangelical, new-covenant cleansing of us from all filthines of flesh and spirit, too, amounting to regeneration) is that which will perfect holines, in the fear of God. It will render us unchangably holy, as partakers of God's holines, which is unchangable. Those that have but the former kind of sanctification, which restores, and sets them right in the first covenant, if they be never changed into that of the second, they will come at last, to account the blood of the covenant, wherewith they were sanctified, an unholy thing; and will do despite to the spirit of grace. If when by the knowledg of Christ after the flesh they are cleansed into a conformity with him, as the son of man (born of a woman, made under the law of the first covenant, and liable to beare the curse of it) they do finally refuse the regenerating work of Christ in spirit, as he is the son of God, by the resurrection from the dead, they will (what in them lies) ravenously and blasphemously, trample him under foot, and contradict all the truly evangelicall doctrine of the new covenant. This is a crucifying of the son of God afresh, and a putting of him unto open shame, after all such enlightning, partaking of the holy ghost, tasting of the heavenly gift, the good word of God, and powers of the world to come, as men are capable of, within the compass of a first-covenant state.

By the first kind of sanctification, removing or washing away the corruption of nature, is man revived, or restored into the life of his first-created principles, out of that death in trespasses and sins, into which he was plunged by

by the fall. This sets him upon his own leggs, to walk in the candle-light of his own spirit, the freedom of his own will. This he likes well. But tell such converts of the filthines of spirit, yet incident unto them (in whatever purity of renewed nature or flesh) and of the necessity of their being yet again baptized out of renewed flesh and blood, into spirit and life, as the only way for their being everlastingly cleansed from all filthines of flesh and spirit, too; this tydings they like not so well. This is a hard saying, with them. Who can bear it? How frequently does the first-covenant, legal-spirited spouse of Christ, cry fiction, and blasphemy, when she hears of this doctrine and language from the second, relating to regeneration, or the new-creature birth? Those Galatians, who were bewitch'd into an overvalue of their legal attainments, or first-covenant state, had no mind to heare of a birth into the second, yet behind, and not experienced by them. They were ready to have plucked out their own eyes and have given them to Paul, for that effect of his ministry, their being inwardly baptized out of the pollution of nature, into a state of first-covenant holines: but they were more ready to have pluck'd his eyes out, when he told them of a second birth. *They became his enemies, for telling them this great and most necessary truth of all. My little children (say's he) of whom I travel in birth againe, till Christ be formed in you.* He was their secondary, and ministerial father already, as they were children of the first covenant. But he travelled in birth again of them, in order to their becomming children of the second. The birth of spiritual, new-creature life and principles, though absolutely necessary to salvation, seem's a very hard and strange saying, to those who reckon themselvs secure, as to eternall life, in their first-covenant principles, and attainments. The old building must down, to make way for the new: the house on the sand, for the house on the rock. The demolishing part of the work of the spirit, in order to the new birth of life in men, seem's a fore thing to the first-covenant saint. What he is to lose and part with, he sees, and too highly values. But whither all tends, or what he shall receive in the room thereof, may for a while be unknown to him, as the case was with Abraham, *who left his own countrey, not knowing whither he went.* He beleev'd it would be to his advantage, to obey the voice of his faithfull creatour, and we ought to do likewise.

Gal. 4. 15.
16. 19.

Heb. ii. 8.

There is then a twofold sanctification; the one, temporary and loseable; the other unchangable and everlasting. By the former, men are cleansed from filthines of flesh; by the latter, from all filthines of flesh and spirit too. Those that have the latter, are priviledg'd and secured from all danger

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of

of apostasy. *They cannot sin unto death. They cannot do despite to the spirit of grace, who are unchangably captivated to the ruling influence thereof.*
 2 Cor. 11. 3 *They live in that spirit, Satan cannot touch, towards the corrupting them from the simplicity that is in Christ.*

SECTION. IV.

Two justifications.

AS there is a twofold sanctification or cleansing of men; so a twofold justification, by two different imputations of the righteousness of Christ unto them. The one is conditional and temporary; the other, absolute and everlasting. *Christ is made of God unto men, righteousness and sanctification, temporary, in the first covenant; everlasting, in the second. So is he made redemption, in order to both: general, in reference to the first; special, to the second. The former we find, Ezek. 16. 14. Man, revived out of the common death in sin, taken into covenant union with God, wash'd or sanctified, deck'd with spiritual gifts, is compleated or made perfect in the beauty, of that state, by the comelines of God put upon him, or righteousness of Christ imputed to him. Here is the imputation of righteousness, incident to a first-covenant state. All God does in man, or imputes to him, for the setting him right in his first-created frame, for first-covenant communion with himself, is termed man's own. This he may so overvalue and idolize, as thereby most signally to oppose the more excellent, new-covenant state of life and union with God, and so may come to be judg'd for spiritual adultery and murder. But thou didst trust in thine own beauty, say's God, which I had made perfect through my comelines put upon thee, (or which was the result of all my reviving, sanctifying, adorning, justifying work in and upon thee) and playedst the harlot. I will therefore judg thee as women that break wedlock and shed blood are judged. These words (though immediatly directed to the jews, whose abominations are therein detected) do in their mystical signification, reach and speak to the condition of all first-covenant people of God, who may apostatize and become again, no people. All these things happened unto them, for ensamples, or types: and are written for our admonition, upon whom the ends of the world are come.*

Temp-
rary justi-
fication.
Ezek. 16.
6, 14.
v. 14, 15.
v. 38.
1 Cor. 10.
11.

Though the righteousness of Christ, be in itself unchangable, yet is the imputation of it unto those who are but in the renewed life of a first-covenant

nant union with him, changable, and conditional. For the continuance of it unto them, depends on their dutiful demeanour of themselves towards him, in the mutable principles of that state. The fading *beauty* arising from the imputed righteousness of Christ unto them, or cleansing work of his spirit in them, and good works done by them, is but the righteousness of man. The more excellent *beauty* or glory of the new-covenant state (arising from the unchangably imputed righteousness of Christ, and cleansing from all filthines of flesh and spirit too) together with the good works, wrought by God himself in them, is called the righteousness of God. All the righteousness man has or does in the first covenant, makes but the righteousness of man, and of the law: all he has or does in the second, is the *righteousness of faith, and of God. The law of works*, or command of God, as propounded to, and obeyed by man, in first-covenant principles, his restored naturalls, *excludes not boasting*; and *the reward is a debt*. The *law of faith*, or command of God, propounded to, and obeyed by man in new-created or new-covenant principles, excludes mans boasting, and *the reward is of grace*. Principles, works, and rewards, all are of grace, in the second covenant; not in the first. Paul threw up all in the first, for what was to be found in the second; *the righteousness of man, and of the law*, for *the righteousness which is of God by faith*. A temporary life of communion with God in the first covenant, with all the benefits, privileges and advantages thereof, is to be laid aside and left behind, for the eternal life attainable only by indissoluble union with God in the second, with the everlasting benefits, privileges, and advantages thereof.

Ro. 3. 27.

Ro. 4. 4.

Phil. 3. 6;
9.

Eternal justification is not incident to a first-covenant union of man with God. It is the peculiar lot of those, whose union with God is indissoluble, and who are under that imputation of the righteousness of Christ, which is everlasting. The imputation of righteousness, hold's no longer in the first covenant, then the course of obedience performable on man's part, continues. When he turns from his working of righteousness, in obedience to the law of God, the imputation of the righteousness of God unto him, ceases. *For his iniquity that he hath committed, he shall die*. The obedience performable in new-covenant principles, is everlasting, because God himself is the undertaker. The imputation therefore of the righteousness of God unto man, in that state, is everlasting, and the justification arising therefrom, eternall.

Eternal
justifica-
tion.Ezek. 33.
13.

There is hardly any scripture lesse understood, or more abused and misinterpreted, then that of lames, about justification. The Romanist makes

Jam. 2.

account he has good ground there, for his kind of justification by works. The Potestant from the same scripture, but more abundantly from the writings of Paul, finds good ground for justification by faith only. *What doth it profit, though a man say he hath faith, and have not works? can faith save him?* Thus, James. Paul concludes, that a man is justified by faith, without the deeds of the law. *Ye see then* (say's James) *how that by works a man is justified; and not by faith only. A man is not justified by the works of the law* (say's Paul) *but by the faith of Jesus Christ. To him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousness. Was not Abraham justified by works* (say's James) *when he had offered Isaac on the altar? If Abraham were justified by works* (say's Paul) *he hath whereof to glory; but not before God. For what faith the scripture? Abraham beleeved God, and it was counted unto him for righteousness. By grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast.*

Question How are these scriptures reconcileable? Yea, how is James reconcileable with himself? For presently after he had said, *was not Abraham our father justified by works?* he quotes the same scripture Paul does, to prove his justification by faith only. *Abraham beleeved God, and it was imputed, or counted unto him for righteousness.*

Answer. Paul excludes the deeds of the law, or works wrought in the changeable principles of the first covenant, from any share in the eternal justification, that's to be found only in the second. The works James admits to a share in eternal justification, are such only as are performable in the life and power of saving faith, or new-covenant principles. He instances in those very works of Abraham and Rahab, that are recorded by Paul, as signall demonstrations of that saving faith in both, *without which it is impossible to please God.* Abraham's offering of Isaac, and Rahab's freindly treating of the hebrew spies, are the works he mentions. These were not deeds of the law, works wrought in the first covenant; but the works of faith, in the second. Had James indeed said, that by the deeds of the law a man is justified and not by faith only, he had directly contradicted Paul. But he says no such matter. *Ye see that by works* (such kind of works as those of Abraham and Rahab were) *a man is justified, and not by faith only.* This is it, he say's. He is as far from admitting the deeds of the law, or first-covenant works, to a share in new-covenant justification, as Paul. To keep off such misapprehensions, he quotes the same passage out of genesis, that Paul uses to prove justification by faith only, without the works of the law. *Abraham beleeved, and 'twas imputed to him for righteousness.* Paul's design is, to loosen and

and fetch men off, from a false, presumptuous confidence in the principles, life, and state of the first covenant, into the second; from *the law of works*, to *the law of faith*; or from *under the law*, to be *under grace*. The principal design of James, may seem to have bin the preventing of a mistake men are apt to run into, and please themselves with; to wit, that justifying faith is a meer speculative thing, situated in the understanding, and laying hold on the righteousness of Christ, but setting us at liberty to run riot into the practice of all unrighteousness and uncleanness. Paul is as far from asserting justification by such an idle speculative faith, in contradiction to James, as James is from admitting the works of the law to a share in the justification they both speak to. He is not for a faith that makes void the law, by setting men at liberty from all duty and obedience required in it, but which will enable a man to answer what the law requires, in a more excellent sort of good works, then those deeds of the law which he excludes from a share in justification. *Do we make void the law, through faith? God forbid: yea, we establish the law.* To like effect, with other considerations, Christ said of himself; *Think not that I am come to destroy the law: but to fulfill it.* Had Paul bin for such a meer speculative faith, as makes void the law, by setting men at liberty from all obedience to the command of God, he had contradicted James, who requires a practical, operative faith, for justification. But he is for the same kind of working faith, that James is; a faith, that will establish or fulfill the law, by a better kind of obedience, and a more excellent sort of good works, then any performable in first covenant, legal principles, which alone he excludes from justification,

Ro. 3. 31.

Mat. 5. 17

But what is the difference between *the law of works*, and *law of faith*, Paul speaks of? The difference lies in the different principles of life and operation in men, in the first or second covenant, to which they are propounded; and in the different way or manner of performance. The matter of the command, propounded to men in first or second-covenant principles, is the same, as is evident in Christ's answer to the lawyer's question. *Master, what shall I do to inherit eternal life?* Christ asks him, *what's written in the law?* he answers; *Thou shalt love the lord thy God, with all thy heart, soul, strength, and mind; and thy neighbour as thy self. This do, and thou shalt live;* say's Christ. Obey this command as 'tis gospel, in the truly evangelicall principles of the new covenant (or in the new-creature frame of mind and heart, brought forth by regeneration) and thou shalt be sure of eternal life. Obey the command of God, as 'tis a *law of faith*, propounded to, and performable only in the true new-creature life and power of saving faith, and thou canst not

Question
Answer,Luke. 10.
25, 28.

misfe of eternal life. As for any legal obedience (performable to the command of God, as a *law of works*, in first-covenant principles, man's renewed naturall powers) this is not that which will ever carry it, for eternall life. *Without faith* or new-creature Principles, 'tis impossible to please God; impossible to perform all that God requires of us, in order to eternall life; yea, or any thing at all, in the more excellent and unchangable way of obeying, as our wills are found in an absolute and unchangable harmony with his.

By the faith that saves, a man is set at liberty from the command of God, as a *law of works*, attended with threatnings and a curse, in the delivery. He is delivered from that *spirit of bondage*, and mutable freedom of his own will, wherein all legal-spirited, first-covenant professors and worshippers are performing obedience and duty; and he is brought into the *spirit of adoption*, the glorious liberty of the sons of God, into the very freedom and power of the will and spirit of God, as born thereof. Hereby is he enabled to obey the command of God, as gospel, or a *law of faith*, with an absolute, unchangable freedom and delight; and he is for ever disabled, so to disobey it, as to incur the penalties it is attended with, as a *law of works*. He that is born of God, cannot sin, unto death. The freedom then, or true Christian liberty, attainable by saving faith, is not a freedom from obeying the command of God, but an absolute and unchangable freedom to obey it, with everlasting delight, and to God's everlasting delight. The delight of such believers in God, and of God in them, is mutuall, and everlasting. *My beloved is mine, and I am his. He that hath my commandments and keepeth them, he it is that loveth me*, say's Christ. The faith that saves then, is so far from setting men at liberty from obeying the command of God, that it is the only principle of life, wherein it is possible to obey it, fully, and unchangably. *Do we make void the law through faith? God forbid: yea, we establish*, or shew the only way of fulfilling it. *Shall we continue in sin, that grace may abound? God forbid.* Grace is so far from encouraging such a practice, that it is the only thing, that gives sin it's deadly wound, its irrecoverable death's-blow. It disables men to sin, and disables sin for ever recovering dominion over them. The true freedom of the sons of God wherewith the son of God makes them free indeed, is a freedom to all good, and from all evil; to all righteousness, and from all iniquity. The regenerate principle is ever so free; and when *patience hath had its perfect work*, the whole person wilbe free from all sin, root and branch. When first-covenant or naturall principles have fully suffered under the fire-baptizing work of the spirit of Christ, and power

wer of faith, then is sin for ever extinguished, and pluck'd up by the roots. The cross of Christ, the fire-baptism, lie in our way out of natural into spiritual, first into second-covenant principles, in which alone we can so obey the command of God, as to find eternal life. This is *the lion in the way*. The first covenant Christian is ready to say, *I shall be slain in the way*. He say's true enough; and it is his true interest to be so slain. But not duly considering what will follow (what life it is Christ will furnish him with in the second covenant, in case he freely surrender and lose what he hath experienc'd in the first, at his command) he refuses to set his foot in the way of the cross. And not only so; he labours also to dissuade others from so doing, by *bringing an evil report upon the better and heavenly country*, as not worth the hazard and danger that is in the way to it. They that bring up such an evil report of it, will die, and never enter into it, to possess it. But *Joshua and Caleb*, two of the twelve, that were sent to search and view the typical holy land (being of *another*, even a new-covenant spirit, in which alone men can follow the lord fully) gave a very different report of it.

Mat. 16.
25.

Num. 13.
32.
Heb. 11.
16.
Num. 14.
37.
v. 6, 9.
v. 24.

Those that look no farther for the distinction of the righteousness of man, and righteousness of God, then inherent righteousness and good works in general, as making up the former; and imputed righteousness, the latter (not at all considering or admitting two distinct covenant-states of life and communion with God, wherein there are two imputations of righteousness, temporary and everlasting) how can they ever reconcile James and Paul, about justification? The moral heathen depends on his personal righteousness and performances, in obedience to the light and dictat's of his awaken'd reason, for justification before God. No such thing as imputed righteousness comes into any consideration with him, at all. The Romish catholique jumbles his personal righteousness, and works wrought in the freedom of his own will, together with the imputed righteousness of Christ, for his justification before God; but inclines to lay the chief stress upon such works, which has introduced into the Romane scene, innumerable fooleries, reckon'd by them, works of super-erogation, over and beyond any thing that God ever commanded. The Protestant makes full account he has left both these behind him, with their covenant of works, in whole or in part, and that he by imputing his justification wholly to the imputed righteousness of Christ, is intirely for the covenant of grace. But if there be imputed righteousness in the first covenant, and he own no such thing as the proper distinction of the two covenants, he is in danger of being found as merely
in

in the principles of the first, as either of the former.

Two
sorts of
good
works.

The two sorts of good works, wrought in the principles of the first or second covenant, stand as much distinguish'd from each other, as the two covenants do; or as as the principles of each, in men; or as the two sorts of holines, and righteoufnes, sanctification and justification, temporary and eternal, relating unto each. In the first covenant, man is the worker, in the single freedom and power of his own will, and the reward is of debt. In the second, *God work's both to will and to do*; and the reward is of grace. *They that beleve in God, wil be carefull to maintein such good works*, in word and in deed, by doctrine and example. Such good works as are wrought by man in God, or God in man, (the glory whereof redounds wholly unto God, *exclusive to man's boast*) the protestant need not feare to admit to a share in man's justification before God. In the new covenant, man has nothing to boast of. 'Tis the grace of God *makes him to differ* from or excell others, and do what he does. *By the grace of God* (say's Paul) *I am what I am. I laboured more abundantly then all the other Apostles; yet not I, but the grace of God which was with me. I live, yet not I, but Christ liveth in me. I live by the faith of the son of God, who loved me, and gave himself for me.* In spiritual, new-covenant life, God is all in all: he has the glory of all our operations. As for any works of righteoufnes, performed in first-covenant principles, these are so far from being evidencers of the life and power of saving faith in us, that they directly evidence the contrary. For the leading or first work that such faith manifest's it self in, is the disabling of a man to work either good or evil, in the life and activity of those principles. They are the freewill-offring; the Isaac that's to be offered up, *the reasonable service* or sacrifice of our humane rational powers, to the will of God, which is required. Ro. 12. 1, 2.

If there were but one covenant-life and union with God, but one sort of good works, one kind of sanctification, and imputation of righteoufnes, incident unto man, the words of the holy ghost, uttered by James and Paul, about justification, would be utterly irreconcilable; and the controversy between Protestant and papist, unfinishable. The arguments rais'd from the letter of severall scriptures, on both sides, are unanswerable, on the very same mistake, that the arguments in the above-mention'd controversy about freewill, between the Arminian and Antiarminian, are so; to wit, the not considering, distinguishing, or owning the two different covenant-unions with God, managable in the two different sorts of freewill, incident unto man. The works which, with Paul, the Protestant rejects and ex-cludes

cludes from any share in our justification, relate to the first covenant, as wrought in the common principles thereof. The works which the papist (from the letter of that scripture in Jam. 2) urges for a share in justification, are such as both papist and many protestants also, are little skill'd in. They'l not so much as own the principles in which they are wrought. Both James and Paul, treating of justification, do meane plainly the justification that is eternal, which does not at all exclude a temporary justification, deducible (with evidence enough) from other scriptures.

The protestant hold's, that faith alone, or imputed righteousness thereby applied, justifies a man. But withall he hold's, that where there is true justifying faith, there wilbe good works, as fruits and effects thereof, not as a cause of, or any ingredient into justification. Neither of these propositions will hold true, in reference to the new-covenant works, James speaks of. The truth is; while both parties owne but the legal state of Christianity, at most, and with irrefragable wilfulness and false confidence, reject the least tydings of a truly spiritual, evangelical, new-covenant state of Christianity, with the peculiar good works, sanctification, and justification, incident thereunto, their dispute is like to last as long as the Arminian controversy about freewill, without any possible satisfaction to be given by either of them, to the other's arguments. While there is a deep silence on all hands, as to the proper distinction of the two covenants, there must needs be great confusion in their discourse about justification. Works in some scriptures, relating to the covenant of works; in others, to *the law of faith* or covenant of grace, the arguments and scriptures urged on both sides cannot be satisfactorily answered and cleared, till the two covenants be distinctly understood and owned. As they goe to worke, the dispute is wholly conversant about two wayes of that which indeed is but first-covenant justification, though neither of them call it so. The Romanist hold's it to consist in personal sanctity and performance of duty, joyntly with the imputed righteousness of Christ. The Protestant cast's it wholly on imputed righteousness. Seing neither of them speake distinctly to the everlasting justification, that both the Apostles above-mention'd, speake to, let the please themselves with what conceits of victory they will, one way or 'tother; it matters not. Both of them, as to any thing that usually appears in their writings, may be found in direct opposition to the grace of God, the new-covenant life of saving faith, where the imputation of Christ's righteousness unto man, is absolute, unchangable, and everlasting. If neither of them do any such works, as Abraham and Rahab did, they cannot be justified, as they were.

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They will not offer up their Isaac's, humane or first-covenant principles; at best; nor will they be kind to such true spiritual seers, and spies of *the heavenly and better countrey*, that have made such an offering of themselves; and warn others so to doe. Such a freewill-offering, in obedience to God's command, Ro. 12. 1; and Such a love of the true spirituall brotherhood, will infallibly argue *that they are passed from death, into the life* that is eternall. Rahabs friendly receiving and dismissing the hebrew messengers, though enemies to her owne countrey, imported in her, and typified unto us, the free and ready hazarding of all that is deare to us in this world (or in our worldly, first-created constitution) for the love of Christ and his heaven-born sons, or *followers in the regeneration*. Had not her carriage towards the spies bin of such a mysticall reach, and significancy, can we think it would have bin alledged in association with Abraham's offering Isaac, to prove what the Apostle there insists upon? Nor would it otherwise have procured her a name and place amongst those worthies, *of whom the world was not worthy*, though others thought them not worthy of it. So far are many of the legal-spirited protestant churches, from hiding or shewing favour to the *lord's outcasts* (the true spirituall brethren, and joynt-heirs with Christ) as *moab was once required* to do, that they are their most signal and confident persecutours, which *cast them out, saying, let the lord be glorified; as if they did him service*. So far are they from giving a cup of cold water or shewing any favour to such disciples, that they'l rather hinder others from favouring them. But they'l find cold comfort in the last judgment, from Christ, for such demeanour towards him, now. He will then declare, that he hath taken remarkable notice of any kind or unkind carriage towards his poor, broken-spirited, needy ones; such as David was, though a king. Such stresse will he lay upon mens demeanour towards them, one way or other, that those who have shew'd love unto him in them, wilbe admitted into his kingdom, and they that have done the contrary, *wilbe cast into everlasting fire, prepared for the devil and his angels. Whoso shall offend one of these little ones which beleve in me* (say's Christ) *it were better for him, that a mil-stone were hanged about his neck, and that he were drbwned in the depth of the sea.*

That which remain's, is, to consider the scope of the apostle James, in the above-mention'd scripture. Paul (we have seen) does no more countenance, or assert an idle, speculative faith, then he. He excludes indeed the works of the law, or works wrought in legal, first-covenant principles, from any share in such justification as is incident to the second. But the faith he speaks of, is such as will justify or evidence itself to be saving, in

in and to the conscience of those that have it, as also to the view of others, by fulfilling the law, in a more excellent sort of righteous works, then can ever be performed in first-covenant principles, or by any *who are but under the law, not under grace*. Saving faith is an operative principle of holines, in all conversation. It is as much beyond first-covenant principles, at obeying the command of God, as the heavens are higher than the earth. The works James admits to a share in our justification before God, are of the new-covenant-extraction. Such doctrine has a proper tendency towards the preventing of that dangerous delusion, Peter and Jude forewarn us of, and reprove. Those that reckon saving faith, a birth of new light only in the understanding (and not also of a new freedom or power in the will, to do good only) do set open the door, for that which may, properly enough, be termed libertinism, rantism, antinomianism, or the like, to enter. Let faith be only a speculative principle, situated in the understanding only, enabling men to discern and lay hold on the righteousness of Christ, and not also to perform all righteousness in obedience to the command of God; the consequents deducible from such a mis-stated, notionall faith, will be bad enough. The will (and whole person, as to action) is set at liberty, *to run into all excesses of riot; to neglect all that's good, and do all that's evil*. The imputed righteousness of Christ, must hide and save all. This is the doctrine and way of those *ungodly men, who turn the grace of our God into lasciviousness, using their pretended christian liberty, for a cloke of maliciousnes*. Jude. v. 4. 1 Pet. 2. 16.

The same sort of false teachers, that Peter characteres, as *privily bringing in damnable heresies*, in direct opposition to the general scope of the whole scriptures, does Jude represent as *men creeping in unawares, turning the grace of God into lasciviousnes, and denying the lord that bought them*. To obviate their wicked doctrine, three signal patterns of divine vengeance are alledged by Jude; the *Israelit's, who after deliverance from egypt and sin, were destroy'd in the wilderness*, on their revolt into wickednes; and for unbelief. The angels that *sinn'd*, and fell at first irrecoverably, under the wrath of God, are the second instance. *Sodome &c*: are the third, *who giving themselves over to fornication and all uncleannes* (which by these perverse, whispering, creeping teachers, that *privily bring in damnable heresies*, is asserted to be lawfull) *suffered the vengeance of eternal fire*. Peter has two of these examples, on the same occasion; the *fallen angels, and Sodome*; to which he adds the case of *the old world*, that perished in the flood, for such wickednes as these brutish teachers account no sin, in beleivers. He also compares such teachers of uncleannes, to *Balaam*, who finding no other way to prejudice Israel, contrived the seducing

2 Pe. 2. 1. Jude. v. 4. 5. 6. 7. 2 Pe. 2. 4. 6. v. 15.

- seducing of them into whordom and idolatry, by his wiles, which did expose some of them, to ruine; but enow were left, to kill him, amongst the rest, for his pain's, in the Midianit's army. By the way; the fall of angels, and of all men in Adam, does demonstrate, that no excellency of naturall being, no parts, wisdom, righteousness, glory, men or angels can be furnished and adorned with, in their first-created, mutable beings, can ever secure them from apostasy, and damnation. *By grace only are we saved, through faith, and that is the gift of God.* Will the Ranter say, that by grace or faith we obtain a lawfull freedom to do any thing that by the law of God is declared to be sin, or to neglect and omit any thing it call's good? Will he say, in case a man beleeveth right, 'tis no matter how he lives, or what he does? James gives him a broad side; *wilt thou know, o vain man, (say's he) that faith without works is dead, as the body without the spirit?* If he fly to Paul for help, he will find as ill entertainment there, as with James. For though he say's, *a man is justified by faith, without the deeds of the law*; and, *to him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousness*; yet, does he affirm the faith that saves, to be such a principle, as *will establish or fulfill the law*, by the works of grace. If he fly to the writings of Peter, Jude, or any other scriptures, he will not better himself. He is by all, most harmoniously detected, as *an introducer of damnable heresies, a perverter of the right wayes of the lord.* Shall we continue in sin, *that grace may abound?* God forbid. How little do they understand, or consider what the grace of God is, who think or say so? For in whomsoever that takes place, it extinguishes the power of sin, for ever. *Sin can never have dominion over a man, that is not under the law, but under grace.* Grace disables him to sin against God, and wrong his own soul. By man's reformation, or first conversion, from degenerate nature, to a state of legal righteousness, *under the law*, or covenant of works, sin is for a while, *cast into a sleepe*. By his transformation, or second conversion, from nature to grace, it receiv's such a death-blow as will disable it from ever rising up into power and dominion over him, more. And *how shall those who are thus dead to sin, or in whom sin is dead, live any longer therein?* What strange, fond imaginations, are men apt to introduce into the room of the grace of God? and how extremely contrary to the scriptures of truth, are the conclusions they deduce therefrom, for the soothing up and gratifying of themselves and others in the self-pleasing way's of sin and death? The grace of God, where it enters, sets a man free, forever, from the service of sin, and makes him the true servant of righteousness, in the more excellent

Num. 31.
8.

Jam. 2.
17, 20, 26.

Ro. 6. 1.

v. 14.

Two
conver-
sions.

Rom. 6.
15, 20.

cellent way, the way everlasting. But these hereticks affirm, that it sets man free from all righteousness, and allow's him the free and uncontrolled practice of all wickedness. Those things which they acknowledge were sins in them, while *under the law* (and which they reckon sin in others, that have yet no higher attainment, but are under the discipline of that severe school-master) they account of, as lawfull practices for them, now *under grace*; things to be gloried in, as signal branches of their christian liberty.

The Nicolaitans (whose deeds Christ and his true saints in the church of Ephesus hated) may seem to have bin somewhat of this streine. We have no farther tydings of them in the scriptures, save in that epistle of Christ to the Ephesians, who are commended for *hating their practices*; and in his epistle to the church in Pergamos, *some of whom are discommended for holding their doctrine, which thing he hates*. In humane story, 'tis said, that Nicolas, a *prophelyte of Antioch* and one of the seven *deacons*, was the head or author of this sect. He is said to have grown to that passe, in doctrine and practice, as to quit his lawful wife, assert *marriage* unlawfull, which God say's *is honorable in all*; and that the promiscuous exercise of fleshly lusts, is lawfull, which God sets in the front of such common brutish vilenesses, as exclude men from the kingdom of heaven.

Some do conjecture, that the grave historian, Tacitus, mentioning a grievous slaughter of christians, in the first persecution, under Nero (on pretence of their being guilty of firing Rome, which himself had caused to be privately done, as is said, in harmony with other his cruell practices, for the gratifying of his unnaturall humour) had his eye on the Nicolaitans, when he granted the christians were not guilty of that fact, but were wel enough served, inasmuch as they were a sinke of all uncleanness; or, to that effect. He was apt, as others have bin, and yet are, to judg of all professours of christianity, by the worser sort that goe under that name. Peter, prophceyng of such *false teachers (who would privily bring in damnable heresies, and on themselves swift destruction thereby)* tells us, that *many shall follow their pernicious, or lascivious way's, by reason of whom, the way of truth (the true gospel-doctrine of the grace of God) shall be evil spoken of. Such teachers, with their followers, as natural brute beasts, made to be taken and destroy'd, speak evil of the things they understand not, even the gospel and grace of God, and shall utterly perish in their own corruption. They sport themselves with their own deceivings; having eyes full of adultery, beguiling unstable souls, out of the wavering principles of the first covenant, under the law of works, into a loose, degenerate, wandering freedome to all sin, as the true christian*

Rev. 2. 6.

v. 15.

Act. 6. 5.

Heb. 13. 4

1 Cor. 6.

9. 10.

Gal. 5. 19.

21.

Eph. 5. 3.

6.

2 Pet. 2.

1. 2.

v. 12.

13. 14.

liberty, even *the glorious liberty of the sons of God*. It is more like such a liberty as Mahomet's deluded followers are promised, in their fools-paradise. They profess to rejoyce in the most enormous lusts and practices, as a signal part of the true liberty, incident to the life of faith. *Satans prime Apostles* or chief *Ministers* for the propagating of this doctrine, are usually such as have had some considerable first-covenant light, and attainments. These, being once seduced by the evil one, to run into all uncleanes with greedines (to make no scruple of gratifying their fleshly lusts, with any thing that occurs in the whole scene of sensuall delights) are employ'd by him, to beguile others into the like perswasion and practice, as their true Christian liberty. But *their end shalbe according to their works*, and not as they flatter themselves, and would persuade others, by their doctrine. While such teachers do please themselves in such lawlesse liberty, and would deceive others into the like, *they are undeniably the servants of corruption*. They are overcome and brought into such bondage, under sin and Satan, out of which they are never like to arise more. As for any, they most wickedly labour to render (at least) as much *the children of bel, as themselves*; let the Apostle's advice be well considered of, for the obviating of their Satanical doctrine; *Let no man deceive you with vain words; for because of these things, to wit, fornication, uncleanness, filthines, covetousnes, and the like, cometh the wrath of God upon the children of disobedience, or unbelief.*

Thus have we in some measure seen, what pernicious conclusions men are apt to draw from an aery notion of faith, as a meer speculative, not practicall principle; whereas the faith that saves, will more effectually resist all sin, and more excellently and steddily work all righteousness, then any naturall principles, in their greatest purity. That which any get by following their hereticall doctrine, is this; they come againe to be *intangled in their old sins* of profanes and uncleanes, *and their latter end is worse then their beginning*. Their state, after such apostasy, becomes unchangably sinfull, and therefore eternally miserable. They quit a mutable, first-covenant union with Christ, and enter into an everlasting and indissoluble union with the devil. There is *no lawfull discharge* to be had *from the law of Christ, as a husband* in the first covenant, but by ascending into the everlasting and indissoluble union with him, in the second; by being *married unto him, as risen from the dead*. The second marriage-union with Christ, is the true state of grace in man. They that refuse this, and depend upon the justification, incident to them in the first, for eternal life, *are fallen from grace*; or from the doctrine of grace and of the new covenant, which in the letter or generally

2 Cor. ii.
13, 15.

2 Pe. 2. 19.

Ep. 5. 3, 6.

2 Pe. 2. 20.

Rom. 7. 1,
4.
Two
marriage
unions
with
Christ.
Gal. 5. 4.

nerall expression of it, they might seeme for a while, to have owned. From the very state of grace itself, there is no falling away.

S E C T I O N. V.

Two circumcisions.

IN good harmony with what hath bin said, may we take notice of two heart-circumcisions. The one is the circumcision of the heart in the letter; the other, in the spirit. The former is as evidently implied, as the latter expressed, Ro. 2. *Bare outward circumcision*, without any inward, is laid by, as nothing, with God; v. 28. Two inward ones are signified to us; v. 29. *He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.* Even before the abrogation of the jewish ceremonies, and way of worship, bare outward observations of the letter of the law, without any right heart-work, went for worse then nothing. *Their oblations were vain; their incense, an abomination; their sabbaths and solemn meetings, iniquity; their feasts, and prayers, hatefull, troublesome, burdensome things to God. He that killed an ox, was as if he slew a man: he that burnt incense, as if he blessed an idol.* Meer outward performances (though according to the letter of the command) were as idolatry and murder, while their soul delighted in their abominations. The bare literal Jew then, with his circumcised body, and uncircumcised heart, is no Jew, with God: *his circumcision is uncircumcision, while he is a breaker of the law; and the gentiles uncircumcision, circumcision, while a keeper of it.* The inward circumcision of the heart, in the letter, whose praise is of men, not of God (where-ever it be found in Jew or gentile) makes the inward natural Jew, or legall Christian, in the sight of God. The circumcision of the heart, in the spirit, whose praise is not of men, but of God, whether in Jew or gentile, makes the true spirituall Jew, or evangelicall beleever, in the sight of God. The inward naturall Jew, and legall, first-covenant christian, are one and the same thing, in principle; let outward form be what it will. The *leaven or doctrine of the pharises*, is as well to be found in fowre, rigid, legal-spirited Christians, against the doctrine and persons of the true spirituall Jews, (though they reckon themselves great lovers, owners, preachers and professeurs of the gospel, in letter) as in those literal Jews, descendents of Abraham's flesh, against Christ himself, with his

Two
heart-
circum-
cisions.
Rom. 2,
28, 29.

Isai. i. 10;
15.

Isai. 66. 3;

Ro. 2. 25;
26.

Mat. 16;
6, 12.

his doctrine, when amongst them. *Such will say they are Jews* (even true spiritual, evangelical Jews) *and are not, but do lie.* They blaspheme, cast out, and persecute those, who indeed are so. By this practice, are they unhappily transform'd, from a legal, first-covenant people of God, into a *synagogue of Satan*. The true spiritual Jew, does by his doctrine and way of *worship in spirit and truth*, discover the vanity of the legal Jew's or christian's confidence, and hope, as to eternal life, in his principles and attainments. *This cuts them to the heart.* And they find no other way to rid their hands of such disturbers of their false peace and hopes, but to *cast out or kill the true heirs* of the kingdom, as hereticks, and blasphemers, *that the inheritance may be theirs*; or that they may pass currant, without controul, for the only, true, right-spirited heirs of the kingdom of God. This was the spirit that crucified Christ, and ha's trod forest on the heel of the true spiritual Jew, in all ages, times, and places, from the murder of Abel, to this day. The legal-spirited Church, out-number's, out-votes the spiritual worshippers; carries it cleer, in the ruffling, blustering course of this world, as the orthodox party. But God is judg himself. *Selah.* Christ lay's all the blasphemy at their doors. *He know's the blasphemy of them which say they are Jews, and are not; but are the synagogue of Satan.*

Psa. 50. 6.
Rev. 2. 9.

Deut. 10.
16.
Inward
literall
circumci-
sion.

Ec. 9. 3.

Gal. 3. 1.

Act. 26.
9, 11.

Spiritual
circumci-
sion.

The circumcision of the heart, in the letter, paring off the foreskin of the heart, filth of the flesh, corruption of nature, restores man into the fading life and glory of that mutable, literal, shadowy, figurative image of God, wherein he was at first created. Even the best things in the first-creation-state of men and angels, are but letter, figure, or shadow of what's more excellent and durable, in the second. Inward circumcision of the heart, in the letter, capacitates, qualifies and disposes man for the exercise of a first-covenant communion with God. This has the praise of man, as restored to his wits, out of the bestiality and madnes of degenerate nature. It return's or changes a lion, a wolf, a fox, or a goat, &c: back againe, into a man. But this man yet may be so bewitch'd with the lesser glory of such legal reformation, as to grow exceedingly mad against the greater glory of the true regeneration, or spiritual circumcision, blaspheming and persecuting the principles and doctrine of that.

Circumcision of the heart, in the spirit, whose praise is not of man, but of God, cuts off, and takes away all filthines, of flesh and spirit, too. The former brings the souly or animalish life of man, out of its extravagancies, into the due and orderly comportment thereof, under the angelical or inorganical powers of his spirit. This latter, reaches the very spirit or angelical part of man;
lay's

lay's the axe to the root of the tree; strikes at the most inward springs, and fundamentall powers of all humane life and operation, that are to be found in his first-created constitution, in order to the springing up of a more excellent sort of life in the whole person. By the former, man is restored into the right order of his naturalls. By the latter, he comes to be possess'd of the life that's truly spirituall and eternall. The former brings the inferiour naturall powers of man, into subjection to the superiour. The latter transforms the superiour, angelical powers in man, out of a mutable into an immutable state of life, union, and harmony, with the very will and spirit of God. The root of operation in man, thus fixed in God, the spirit or inner man, thus regenerated and transformed, however there may be for a season some contest and opposition made against this regenerate part, by the *lusting of the fleshly*, the whole person will at length be most certainly reduced into the true spirituall order of the new creation, a state of everlasting harmony or peace with God, and within himself. The upright state of mans first-created frame, consists in the orderly but mutable subjection of his spirit to God's, and of his fleshly part (all the inferiour powers of sensuall life) to the righteous dictates and government of his own spirit. Into this, man is reformed, by the first heart-circumcision. The new-creature frame of man, consists in the immutable subjection of his spirit to God's, and of all his inferiour powers of life and operation, to his own spirit, and to God. Into this, he is transformed, by the second heart-circumcision.

In the most reformed state of man's first-created naturalls, in which he *has escaped the common pollutions of the world*, he is liable, not only to roll back again *from the holy commandment*, to his old sins, *from which he was purged*; but also through an idolizing of the lesser glory, or fading beauty of his reformed naturalls, to neglect, despise, blaspheme and persecute the work, principles, and doctrine of true regeneration. Such disobedience, and rebellion against the voice of God in the second-covenant-dispensation, contract's unto those who are guilty thereof, that *filthines of spirit*, which is look'd upon by God, as the highest and most heinous kind of adultery and murder; spirituall whordom and idolatry. They prefer the *lesser, shadowy glory* of their first creation, *that's to be done away, before the more excellent glory* of the new creation, *that's to remaine* for ever. They admire, gaze upon, commend and idolize the former, and so do oppose the latter. They sin against the holy ghost. They blaspheme and speake evil of the new-creating work of God in man. *God speaks once, yea twice.* Amongst the many

2 Pet. 2.
10, 21.
1. 9.

Ezek. 16.
15, 38.

2 Cor. 3.
10, 11.

Job. 33.
14.

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that

that answer his first voice, few there be that hearken to his second. *Many are effectually called into the first covenant, that are never chosen into the second; nor do they ever desire to enter into it. The voice that calls men out of the bewildred condition and crooked wayes of degenerate nature, many listen to, and obey, who like not the second voice, which say's that all flesh is grasse, and all the goodlines or glory thereof (all that man is afresh possess'd of in his renewed naturalls) is but as the flower of the field; a withering, transient thing.* This they like not to heare of; nor therefore to part with it, for a better. They are grieved to heare the second voice of God, (calling them up into the second covenant, and requiring them to part with all they have in the first, by way of exchange) *because they have great possessions in the first.*

Rev. 3. 17. *They are rich and increased with goods, (the duties, and works performable in that state) and think with the Laodicean, they have need of nothing: they say with the young man, what lack we yet? Meane while, are they miserably poor, blind, and naked, wanting but only every thing, relating to the kingdom of God, and eternall life. The Church at Galatia had the same mistake amongst them. They were bewitch'd with first-covenant attainments, so as to neglect, despise, reject, and hate the more excellent things of the second. There were also in the church at Corinth, those that were full, and rich, as to first-covenant attainments; wise, strong, and honorable in Christ, who were so taken with their priviledges, that they would be reigning as kings, as if sin, death, hel, and Satan were for ever under their feet; and as if Christ had nothing to communicate to them, while in their mortall bodies, better then what they were already possess'd of. Paul could not own that for a reigning state; he could not reign with them; he was no body, to them; he durst not make himself of the number, or compare himself, with such puffing, self-commending, first-covenant professours. These that are so confident in first-covenant principles, are apt to snarle at any that attempt to weaken such their confidence, in order to the second. Paul observing this, term's them dogs, and the concision, by way of diminution, and to intimate the keenesse of their legal spirit against the true spiritual circumcision, which worship God in the spirit, rejoyce in Christ Jesus, and have no confidence in the flesh, in renewed, holy flesh, by the knowledg of Christ after the flesh, in a first-covenant state. Paul himself, when confident in the flesh, in the flourish of his legal attainments, was of the same dogged nature towards the true new-covenant saint, or spiritual circumcision. He did not only snarle and barke at, but grievously bite and persecute them, to death. Yet at length, he himself came to be of that circumcision, which has not the praise and favour of men, but of God. He well*

Isai. 40.
3, 8.

Gal. 3, 1.

1 Cor. 4.
8, 10.

2 Cor. 10.
12.

Phil. 3, 2.
3.

Act. 26.
10, 11.
Ro. 2. 29.

well knew at last, that *not those who please and commend themselves*, and one another, in first-covenant principles, *are to be approved; but whom the lord commendeth* (though men dispraise and hate them) in the second. All the noise men make, in commending and exalting the spirit and principles of the first covenant, with the righteous works, holy duties, and ordinances, performable and observable therein, against the new-covenant way of observing and performing all, is abominable to God. Their bold, blind, forward, self-confident, ignorant zeale for the *law of works*, and against the *law faith*, however highly it may be esteemed amongst men, is *abomination in the sight of God*. Such zeal often hurries men into that sin of the most dismall and dreadfull complexion of all, excluding all repentance and pardon, for ever; eveh the sin against the holy ghost, or *sin unto death*. Men highly esteeme, applaud, and commend themselves and one another in such righteousness and duty as is performable in first-covenant principles, as not doubting but to reign with Christ for ever, over sin and death, and to obtain eternal life, in the vigour and activity thereof. The new-covenant life, and way of performing duty and worship, in *spirit and truth* (which alone has the praise or commendation of God) seem's an abomination to them. Tis a *way, every where spoken against*, by such principled professors, as *hereticall* and blasphemous. Paul worshipped the God of his fathers, in *spirit and truth*. Such only, the father seeketh to worship him. And these are they, the legal-spirited jew, or Christian (whose inward principle is the self-same) call's hereticks, and their way of worship, *heresy*. But the true spiritual worshipper, is not to regard their censure. He ought, with Paul, to continue *worshipping of God, in that way, they call heresy*. Paul was absolutely the most famous instance we read of, for the convincing of the fowre, legal-professour, as to the infirmity of his principles, and folly of his blind zeal against what's better. He was, in his unregeneracy, a super-excellent Pharisee; touching the law, blamelesse; concerning zeal, persecuting the church. He was an hebrew of the hebrews; that is, both his father and mother were hebrews. He was circumcised the eighth day. *Timothie's mother only was a jewesse, his father a greek; so was he circumcised by Paul*, occasionally. In summe; if any man thinketh he hath whereof he might trust in the flesh (renewed flesh, first-covenant principles) I more, say's Paul. He may seem to have come as neer to the unpardonable sin against the holy ghost, in persecuting the church of Christ, as any that ever were fetch'd off. The grace of God, in his second conversion, or true regeneration, was exceeding abundant towards him. His first conversion, from the common sinfulness of nature, to

Luk. 16.
15.Act. 28.
22.
24. 14.
Jo. 4. 23.Phil. 3. 3.
6.Act. 16.
1. 3.1 Tim. 1.
13, 14.

Act. 22.
3, 23.
and 26.
4, 19.

legal holines, he had long before experienced. He declared at large, to the jews, and before king Agrippa, what he had bin, and the wonderfull manner of his conversion, by an astonishing apparition and voice, in the way to Damascus. One would expect, this should have signified something with them. But it proved far otherwise. *They cast off their cloth's, threw dust into the air, and cried out, away with such a fellow from the earth: for it is not fit that he should live.* They look'd on the apparition and voice to him, in the way to Damascus, with the rest of his narrative, as a fanaticall delusion.

S E C T I O N. VI.

Two Baptism's.

Two inward baptism's.

1.

2.

1Sa. 40. 3.
4.

Mat. 3. 11.

Act. 19.
1, 6.

THere are also two inward baptism's, of the very same import and significancy, with the two heart-circumcisions. The first, availing only to the washing away of the filth of the flesh, or pollution of nature, is the same thing with the circumcision of the heart, in the letter. And both are the self-same thing with temporary, first-covenant sanctification. The second inward baptism, availing to the *cleansing us from all filthines of flesh and spirit* too, is the same thing with the circumcision of the heart, in the spirit. And both are the same with everlasting, new-covenant sanctification. This is the *baptism of fire and of the holy ghost*. John Baptist's ministry extended to the former inward washing of man, as a *preparing of the way for the lord's baptism with fire; a making straight paths in the wilderness*-condition of mans polluted, disordered nature, *for our God*. He did ministerially reduce men into the orderly frame of their first-created constitution and principles. This was but preparatory to the baptism of fire, performable only by the immediate new-creating hand of God, that was yet to passe upon them. John comprehended the inward work and proper extent of his ministry, accompanied with the ceremony of outward baptism, when he said, by way of distinction of himself and his ministry, from Christ and his; *I indeed baptize you with water, unto repentance: but he that cometh after me, is mightier then I, whose shoes I am not worthy to bear: he shall baptize you with the holy ghost, and with fire.*

Paul, *finding certain disciples at Ephesus, said unto them, have ye received the holy ghost, since ye beleev'd? and they said, we have not so much as heard whether there be any holy ghost.* He said, *unto what then were ye baptized?* Unto John's baptism,

baptism, say they. That they should not, at all, have so much as heard whether there were any such thing as the holy ghost, or spirit of God, would seem very strange. For they were already beleevers, in the way of the first covenant. They had the proper fruit of the Baptists' ministry, in them. Their answer imported then, that they were as yet unacquainted and unexperienc'd, as to a baptism with the holy ghost. This may appear by Paul's reply, relating to two baptism's. *John verily baptized with the baptism of repentance, saying to the people, that they should beleeve on him which should come after him, that is, on Christ Jesus. Then were they baptized in the name of the lord Jesus; and the holy ghost came upon them.*

The outward ceremony in John's typicall baptism, was a plunging into the water. This had (in some sort) a figurative significancy beyond his proper ministry, even of both the inward baptism's. The cleansing of man from the corruption of nature, was fitly represented by it, as it was barely an outward washing of the body. *The cleansing from all filthines of flesh and spirit too, by the baptism of the holy ghost, (the washing of regeneration, through which men come to be eternally saved)* was not unfitly represented by the plunging of the whole body, under the water. Yea, not only conformity with Christ in his death, but also in his resurrection, was, in the whole ceremony, signified. *Christ himself* was dipped or plunged under the water, and *straightway ascended out of it*; on which, *the spirit of God descended like a dove, upon him.* The Apostle, alluding to this meet type of death and resurrection, interrogates; *know ye not, that so many of us, as are baptized into Jesus Christ, are baptized into his death? Therefore (say's he) we are buried with him, by baptism, into death; that like as Christ was raised up from the dead, by the glory of the father; even so, we also should walk in newness of life, as risen out of the death of our renewed naturalls, into the life that is spirituall and eternall.* The inward baptism that saves, by the resurrection of Jesus Christ, consists not only in the putting away of the filth of the flesh, for a season; but in the answer of a good conscience towards God, as cleansed from all filth of flesh and spirit, too; for ever. The water-baptism used by those, men call dippers, accords better with the outward ceremony of John's baptism, and is far more comprehensive in its figurative significancy, then bare sprinkling with water. Meer washing, relates not at all to the death and resurrection of Christ, or conformity of Christians with him, therein. Plunging, or dipping under water, does. But no meer outward baptism, used or applied to persons, that never experience either of the above-mention'd inward ones, will passe for any thing at all, with God. As 'tis said of the naturall

Tit. 3. 5.

Mat. 3. 16

Rom. 6.
3. 4.1 Pet. 3.
21. & 1. 3.

Rom. 2.
28.

jew, with his bare outward circumcision; *he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh*; so may it be said of the meer outward Christian, that has no other badge of Christianity about him, but baptism with water; he is not a Christian, which is one outwardly; neither is that baptism, which is outward in the flesh. Such a Christian, is no Christian; such baptism, no baptism, with God; reckon men, as they will. What any man is inwardly, that he is in God's sight. The honest morall heathen, obeying the light of awaken'd reason within him, has the good conscience incident unto that state, and the inward legal *circumcision*, or baptism. The common teachers and nominall professors of Christianity, whether in the popish, or any protestant form, destitute of morall honesty, are, in God's sight, but corrupt heathens.

Ro. 2. 26.

S E C T I O N, V I I.

Two Covenanters; or two sorts of righteous men, in the first and second Covenant.

Mat. 5. 16

MAN is the capable subject of two distinct states of life and righteousness, by a first and second-covenant union with God, naturall, and spirituall. The former he is possess'd of, in the first covenant: the latter, in the second. These two righteousnesses, or righteous states of life, incident unto man, are of a very different complexion, and constitution. The former consists in a mutable subjection of man's will, to the law and will of God; and it discovers itself in and by the operation of his rectified naturall principles. The latter consists in the unchangable union of our will and spirit with God's, and discovers itself in the steady and most kindly, loving, harmonious cooperation of our will with his, *glorifying our father which is in heaven*, by the more excellent sort of *good works*, perform'd in the power of saving faith. In the former state, and way of working righteousness, the door stands open for sin and Satan to re-enter and repossess us. In the latter, the door is effectually shut against both, so that sin cannot recover dominion, nor Satan re-enter.

Ro. 3. 31.

13. 10.
Gal. 5. 6.

Paul tells us, that *by faith the law is established*, or fulfilled. He tells us also, that *love is the fulfilling of the law*. The same author affirm's, that *neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love*. The love, charactred by the same Apostle, 1 Cor. 13, imports the very new-creature state of life, consisting in the unchangable-harmony of our

our will with God's. This is *the more excellent way* of life and righteousness, then any naturall man or legal Christian can be found in, with whatever *spirituall gifts* he be adorned. *Let him speak with the tongues of men and angels,* be furnished with the utmost dexterity of expression, discursive or intuitive; organical, or angelical; all will render him but *as sounding brasse, or a tinkling cymbal,* without the new-covenant life of *faith, that work's by love.* The true fixed love and fear of God, is not at all to be found in the most flourishing activity of first-covenant principles. 'Tis not the confident using, but the dutifull distrusting, surrendering, and sacrificing of them; the departing and ceasing from the activity, life and exercise of them, whereby we can shew, that we do truly feare the lord. Herein consists our true mysticall sabbath-keeping, in *a rest from our labours,* the single operations of our own wills and understandings, in the way of the first covenant, in order to an everlasting cooperation of our wills with the will of God, in the second. Here *God work's all our works in and for us: he work's in us, both to will and to do. He that calls this sabbath a delight, not doing his own work's, nor finding his own pleasure, nor speaking his own words,* but committing himself wholly to the lord, to influence him, and manage *all his work's* in him, *of his good pleasure; he is the man, that truly fear's and honours the lord: and him will the lord honour.* Those that refuse to surrender first-covenant principles, their own wills and understandings (however renewed and inlightned) in order to their being brought forth in the loving and most harmonious cooperation thereof, with the mind and will of God, *doe despise the lord, and shalbe lightly esteemed.* They prefer the creature before the creatour, their own wills and understandings to God's, *for the directing of their steps,* and accordingly will *they fare.* The only way for man to walk safely, is, *not to be wise in his own eyes, not to leane to his own understanding* in the first-covenant, but to put himself wholly out of his own dispose, and to trust, relie, or leane wholly on the lord, in the second, *for the directing of his paths.* The true feare of the lord is manifested in man's voluntary surrender of himself out of his own hands, to be intirely at his dispose. *This wilbe health to his navel, and marrow to his bones.* The legal professour thinks to find eternal life, in the righteous operations of his naturalls, without ever meddling with the croise of Christ, or fire-baptism of his spirit. He thinks to take the kingdom of heavē by violence, in the power of legal principles; to thrust in at the strait gate, with flesh and blood (which words are comprehensive of the whole naturall, first-creation-frame of man) though he be plainly told, that *flesh and blood cannot inherit the kingdom of God.* None *that seek but thus to enter in at the strait gate,*

1 Cor. 12.
1, 31.

1 Cor.
13. 1.

Isa. 58.
13, 14.

Phil. 2. 13.
1 Sam. 2.
30.

Prov. 3.
5, 8.

1 Cor. 15.
50.

Luk. 13. 24. *gate, will ever be able. They who but thus follow after the law of righteousness, attain not to it. They will never be able to fulfill the law, as in the power of saving faith, or new-covenant principles, it is possible for the regenerate believer, to do. But wherefore can they not attain to the law of righteousness? Because they seek it, not by faith (or in the new-covenant spirit) but by the works of the law, or obedience performable in legal principles; whereas 'tis faith only, establishes, or fulfills the law. The remnant according to the election of grace, are they only that attain unto the law of righteousness, and obtain the kingdom; great is their reward in heaven. But all they attain unto, is by grace; reward and all. And if by grace, then is it no more of works; otherwise, grace is no more grace: if of works, then is it no more grace; otherwise, work is no more work.*

Ro. 3. 31. *establishes, or fulfills the law. The remnant according to the election of grace, are they only that attain unto the law of righteousness, and obtain the kingdom; great is their reward in heaven.*

Ro. 11. 5, 7. *But all they attain unto, is by grace; reward and all.*

Mat. 5. 12. *And if by grace, then is it no more of works; otherwise, grace is no more grace: if of works, then is it no more grace; otherwise, work is no more work.*

If there were twenty distinct states of righteousness (as there are two; natural, and spiritual) incident unto man, one above another, and the twentieth only were the state of everlasting righteousness, it would be a ruining delusion, and no true gospel-doctrine, that should incline a man to rest or trust in any of the first nineteene, for eternall life.

SECTION. VIII.

Two houses or churches of Christ.

THe two sorts of righteous men, in a first or second covenant, are the two houses, buildings, temples, or churches of Christ; one, on sand; the other, on the rock: one, legal; the other, evangelical: the former, natural; the latter, spiritual. The first has but the tottering, changable principles, the wavering freewill, and unstable spirit of man's first make, for the ground and foundation of its continuance. The second is founded on the very will and spirit of Christ himself. That is the root, spring, and first mover in all new-creature operations. If the will and spirit of Christ himself, cannot faile or miscarry, that building is sure to stand it out, in all weathers. *They that are in Christ after the spirit, living and walking in his spirit, are as secure from condemnation as he can render them, or as himself is. If he faile not, they are safe. No rain, storm, or wind, can overflow, or overthrow this building. 'Tis founded on a rock. The other, having but the sandy foundation of mans will, for its continuance and subsistence, cannot bear up against all weathers, temptations, assaults, and trials. But many warrant, it will. And they make others to hope that they will confirm the word. Many greatly-reputed master-workmen, pastors and teachers, assure that building*

Ro. 8. 1. *are as secure from condemnation as he can render them, or as himself is.*

Gal. 5. 25 *are as secure from condemnation as he can render them, or as himself is.*

Ezek. 13. 6. *Many greatly-reputed master-workmen, pastors and teachers, assure that building*

to

to be safe; the foundation, such as will not faile; the principles, found, firm, and sure, as to eternall life. Hereupon, new-covenant principles (which alone will carry the kingdom) and all the doctrines proceeding there-from, are decied as a whole fabrick of blasphemous fictions, chimerical nothings, spiritual Romances, mask'd popery; any thing, that fond, self-deceiving man thinks meet to call them, in his blind, ignorant, or malicious zeale.

The master-workmen in the first building, reject the corner-stone of the second, Christ in spirit. *That very stone, which the builders of the first house (the first-covenant church) refuse, becomes the head-stone of the corner, in the second. He is the living stone, disallowed indeed of men, but chosen of God, and precious*, that influence's, spirit's, enlivens, and ciments all those lively stones, which make up the spirituall house, on the rock, keeping them firmly compacted together, with one another, and with himself.

The foundation of the first house, is sand; the wall of it is daubed with untempered mortar. All is infirm, and unstable, from top to bottome. But the builders of it, warrant all firm. The foundation, on which it stands, is the wavering freedom of mans renewed will, or the obedience performable under the covenant of works, which can be but at an all-adventures, and without any stedfastnes, as is abovesaid. *If a church, a people, thus spirited, and principled, turn away from their righteousness (as they are liable to do) they are gone; the building fall's; the covenant is broken; their union with Christ, dissolv'd. All their righteousnesses or former obedience shall not be remembred; in the sin they have sinned, shall they die. If they turn from the holy commandment delivered unto them, after they have escaped the pollutions of the world, through the knowledge of Christ after the flesh (after they have known or bin experienc'd in that way of working righteousness, which is attainable under the first covenant) their latter end wilbe worse then their beginning; unchangably finfull, and miserable. Their building fall's, and great is the fall thereof.* This second apostasy or falling away from God, and from the righteousness of their own revived, renewed, naturall beings, is more fatal and irrecoverable then their first fall, in the common parent, head, and representative of mankind, Adam. That fall was recoverable; This, in their own persons, not.

The wall of the first building, is daubed up with the untempered mortar of man's revived naturalls, renewed humane principles, unbroken, uncrucified, and so never mixed or made up into one, with the mind and will of God, in Christ's person; never brought into unchangable harmony,

P

and

Pf. 118.
22,
1 Pet. 2.
4, 7.
Eph. 4.
15, 16.

Mat. 7.
24, 27.
The sandy foundation.

Pf. 78, 37.

Ezek. 33.
3
2 Pe. 2.
20, 21.

The wall of the first building.

and indissoluble union with his spirit. Here's nothing but the armour of man, such materialls as man was furnished with, in his first-created constitution, that this church ha's to secure itself on all occasions, against all the wiles and assaults of devils and men, or as to any such proofs and trials as God himself will put it too.

The wall
of the
second
house.

The foundation of the second house, or spirituall building, is the very will and spirit of Christ, as is above-said. The wall of it is made up of the understanding and will of man, broken under the cross of Christ, melted down by the fire-baptism, and so brought into a most happy mixture, and everlasting conjunction with the spirit and will of God. This is the well-tempered mortar, of which the wall in the new-building doth consist. This building can never fall, as long as Christ stands. He alone is the rocky foundation of it: and, he is the transcendently principall ingredient into the composition of the wall. He is the manager and undertaker of all that's done in this house (all the worship, duty, obedience, performable therein) by his own spirit. This is the house on the rock. All that are in it, or of it, have new-creation principles for their furniture. They have *the whole armour of God* about them, which will effectually enable them to *withstand all the wiles and assaults* of the devil, to *quench all the fiery darts of the wicked one*; finally to overcome, and everlastingly to triumph over him. They are safe. *Let the rain descend, the floods come, the wind blow, and beat upon this house, while they will; it will not fall: for it is founded upon a rock.*

Mat. 17.
14.

The issue then, which matters will come to, is this. The pastors and churches, builders and buildings of the former sort, will finally miscarry and perish. *The blind leaders, with their blind followers, will tumble together into the ditch*, hel, eternal death. *The rain will descend, the floods will come, the winds blow, and beat upon that house on the sand, and all fall's.* The teachers and professors, of whom this first-covenant house is composed, have not that about them, *that will enable them to stand it out, against all the wiles and assaults of the devil*, whereby he will attempt the seducing of them into sin; nor have they therefore that, which will secure them from condemnation, and the wrath of God. To the pastors, undertakers, and warranters of

Ephes. 6.
11.

Ezek. 13.
10, 15.

Phil. 4.7.

this building, is it said; *Because they have seduced my people, saying peace, where there was no peace* (or, here have you that *peace with God* which is everlasting, and *passeth all understandings*, whereas indeed they have no such peace) and because they have built and daubed up a wall, with untempered mortar; say unto them, (say's God to Ezekiel) *that it shall fall. There shall be an overflowing shewre; great hail-stones shall fall; and a stormy wind shall rent it. Thus saith the*

the lord God; I will even rent it with a stormy wind, in my fury: and there shalbe an overflowing shoure in mine anger, and great hailstones in my fury, to consume it. I will break down the wall, ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shalbe discovered, to be but sand. Then shall all men se, what a feeble foundation your building had, and of what fraile materials it was composed, however goodly it appeared, while it stood; and you, pastors and teachers, shalbe consumed in the midst thereof: so ye shall know, that I am the lord. All the churches shall know, Rev. 2. 23
that I am he which searcheth the reins and hearts; and giveth to every one, according to their works. Thus will I accomplish my wrath upon the wall, and on them that have daubed it; and will say, the wall is no more, neither they that daubed it. Teachers and hearers, leaders and followers, all are in the ditch. Such pastors, in the first building, shall not be admitted as members into the second. My hand shalbe upon the prophets, that se vanity, and divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel (the second, new-covenant house of true spirituall Jews) and ye shall know that I am the lord.

Ez. 13. 9.

Christ himself, prophetically describes the confidence wherewith the pastors and builders of the first house, will come to him at last, and the pleas they will use, for admission into his kingdom. The self-same wilbe the case of the foolish virgins, clesed from the pollutions of the world, filthines of flesh, by the experimentall knowledge of Christ after the flesh, or in a first-covenant state of communion with him. Both will come to the door, and plead for entrance, on the like account; and the answer wilbe alike, unto both. *Lord, lord (will the pastors and teachers in the first building, say) have we not prophecied in thy name? and in thy name, cast out devils, and done many wonderfull works? Have not we by our ministry, under thy influence, preach'd down that corruption of nature, the devil brought into mankind, at first, by tempting Eve? Are not our churches, or church-members, a holy people? Have we not eaten and drunk in thy presence? found great comfort and refreshing in thy ordinances? and shall not we enter? No branch or tittle of their plea, is expersly denied. But, posito & concesso, taking all for granted, entrance is yet denied them. They are rejected, with a depart from me, ye workers of iniquity. What iniquity? the sin against the holy ghost, and regenerating work thereof, in the house on the rock, the true spirituall building. You have contradicted and blasphemed the principles, doctrine, and state of the spirituall circumcision. Ye have done despite to the spirit of grace. Ye have excommunicated my new-covenant spouse, as a harlot.*

Mat. 25.
1, 12.

Mat. 7.
21, 23.

Luk. 13.
26.

v. 27.

Isa. 66. 5. *Ye have cast my church out of the church, as hereticks and blasphemers, saying, let the lord be glorified. But now the set time of my true Sion's deliverance is come, in which I will appear to their joy, and your shame. By your lies, ye have made the heart of the righteous sad, whom I have not made sad. You have set yourselves, all along, by your false censures, and persecuting enmity, to discourage those whom I have chiefly owned and encouraged. And ye have strength'ned the hands of the wicked, that he should not turn from his wicked way, by promising him life. What wicked way? The course and way of contradicting, blaspheming, and persecuting my truly spirituall spouse, and church-members, in the confidence of legal-principles and attainments, which you reckon will passe currant for the inheritance, or kingdom of God. This spirituall uncleanes, or filthines of spirit, this blasphemy, wickednes, and murder of my choicest saints, have your followers bin guilty of. And you have warranted, and encouraged them in and for such practices. You have promised them eternall life in the exercise of such their zeal for the righteousness of the law, performable in legal, first-covenant-principles. You could not endure your church-members should so much as peep into the writings, or look after the doctrine of my spiritual spouse, least they should be infected with some scruples, prejudiciall to your worldly advantages, repute, and credit amongst them. By this means have ye and your flocks* (in your full-fed, fat, and flourishing posture, rich in first-covenant attainments, or outward accommodations) *thrust with the shoulder, and push'd with your horns, my poor, lean, needy, broken-hearted spiritual flock, and church-members of the new Jerusalem; needy, and destitute, as to what you flourish in; dead, to what you live in. But I will judg between cattel and cattel; the fat, and the lean; the first, and second-covenant worshipper, or worker of righteousness; and my flock shall no more be a prey. When God is judg himself, he will finally decide all the scrambling controversies between his first, and second-covenant flocks, children, or people. He will seek that which was lost, or driven away. He will bind up the broken-hearted, and strengthen that which was sick. And he will destroy the fat, strong, confident, flourishing, first-covenant cattel, that disturb'd, reproach'd, contradicted, and cast them out. He will feed them with judgment. Seemeth it a small thing to you (say's God to the pastors and people, in the first house) to have eaten up the good pasture, but ye must tread down with your feet, the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? As for my flock, they eat that which ye have troden with your feet: and they drink that which ye have souled with your feet. Christ, in the benefits*

Ezek. 34.
16, 22.

benefits of his death, is the pasture for both flocks. The former is willing to feed on him, and receive such benefits of his death, as are conducible to the legal reformation and flourish of their naturall powers. All the other, more excellent benefits, conducible to regeneration, or their passe into the life that is spirituall and eternall, they trample under their feet, and foul the doctrine thereof, with blasphemous reproaches and contradictions, as a bulk of heresies and delusions. But *this way*, this doctrine, *they call heresy; this residue of the pasture* (these more excellent benefits of Christ's death, which the first-covenant worshipper will not meddle with, or feed upō, but tramples under his feet and foul's) is all in all to those of the new-building, the new-covenant spouse. They eat that which the other tread under foot. They drink that, they have fouled with their feet. That which the other tread under their feet, *is the son of God, the blood of the covenant, by which they have bin sanctified* into a first-covenant state of holines, and by which also (in the farther work, and benefits thereof) the new-covenant spouse of Christ, is sanctified, washed and changed into a state of everlasting righteousness. 'Tis the flesh and blood of Christ, as fed upon by those in the second or *spirituall house* and church of Christ, that *is the meat indeed, and drink indeed*, of which he say's, *who so eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him up, at the last day. The son of God, as making men free indeed*, in the new-covenant; *his flesh and blood, as meat and drink indeed*, to his regenerate children; *the very Christ, as giving himself*, and becoming *eternall life* unto men; all this is refused, blasphemed and trampled under foot, by those that grow confident, peremptory, and conclusive in first-covenant attainments and priviledges; that wilbe *reigning as kings*, there.

The Pope and cardinals, with others of their way, laugh in their sleeves, to se what great honours, power, and advantages, they have gotten by the fable of Christ, as some of them have termed the gospel. What a terrour have Popes bin, with their church-censures, to the severall princes and states of the broken, parcell'd Romane monarchy, for many hundreds of years? This they have got, by a meer nominall, externall owning of Christianity, and by a most contemptible imitation, and perverting of gospel-censures, practised in a palpably idolatrous, heathenish spirit, for temporall ends? Abundance also of both teachers and hearers under the common name of protestants, have no other design in owning the name Christian, then as it conduces to their reputation and outward advantages in the world; or (which is much a case) they are casually or fortuitously accounted and called Christians, because born and baptized, in such coun-

Heb. 10.
29. 6. 6.

Jo. 6. 54.
55.

7. 26.
1 Jo. 5. 12.
1 Cor. 4. 8

trey's, where the bible and Christianity are owned. Those who never have any inward heart-work, inclining them to own the name, Christian, in earnest, had doubtless bin Mahometans, if born and bred in Turkey. As for a true first-covenant sort of Christian-professours, they are the highest rank of those who follow Christ but for loaves; that, which conduces but to the feeding and building them up into such a state of inward, legal righteousness, or *holy flesh*, which is called their *own beauty*, and asserted to be but *as the flower of the field*, a short-liv'd, *transient* thing. The deeper, choicer, and more excellent benefits of Christ, tending to the demolishing of the first building, the breaking down the whole fabrick of first-covenant principles, life, and way of operation, in order to the new-creature building, these they utterly despise, abhor, reject, contradict, blaspheme, and trample under their feet. These first-covenant children of Christ (and so brethren of those in the second, who have the same father) *do sit and speak against their new-covenant bretheren, slander their own mothers sons*; give them the dismal titles of hereticks, blasphemers, or what they list. But in due time, Christ (who supplies all relations to his children, as a father, mother, head, king, brother, &c, will declare at last, who are the blasphemers. *He knows the blasphemy of those who say they are* (or reckon themselves to be) the true spirituall jews, when as indeed, they do blaspheme and persecute those who truly are so; and him, in them. We see then that many, in severall and very opposite way's, are ready to catch at something from Christ, relating to their credit and advantages in this world; but as to such *eternall things* as relate to the world to come (to the making us meet to partake of the inheritance with the saints in light) *the few only that are chosen*, lay hold on them, own and assert them, what ever damage to themselves (as to this world's goods) they contract thereby. They forbear not to own and give forth the testimony of *Jesus, by the true spirit of prophecy*, whatever befall them in this contradicting world, *not loving their lives unto the death*. Those that are but children of the first covenant, and decline this course; submit not to the term's of regeneration; will not expose their legal principles within them, and temporall advantages without, to hazard and losse, in order to new-covenant attainments, and things eternall; they will, in conclusion, be found to be but such *children of the kingdom, as will be cast out*. They'l never be admitted to the *marriage supper of the lamb*. If any of them should thrust in, he will soon be thrust out again. That great king of kings is too quicksighted to be deceived. If any crowd in, to the supper, without the true new-covenant garment and priviledges, he will soon be spied out and interrogated. Friend, will

Jer. 11-15

Ezek. 16.

15.

Ila. 40. 6.

Psal. 50.

20.

Rev. 2. 9.

Rev. 19.

10.

& 12. 11.

Mat. 8. 12

Rev. 19. 2.

Luk. 13.

28.

will the king say, *how camest thou in hither, not having a wedding-garment?* At this, *he wilbe speechlesse*, as finding nothing to reply or plead for his *abiding in the house of God for ever*, though he had bin a *servant in it*, for a season. Then will the king say to his *servants*, the angels, *bind him hand and foot, and cast him into outer darknes: there shalbe weeping and gnashing of teeth.* All such as have not obey'd the gospel of our lord *Jesus Christ*, shalbe punish'd with everlasting destruction from the presence of the lord, and from the glory of his power, when he shalbe revealed from heaven, with his mighty angels.

Mat. 22.
12. 13.
Jo. 8. 35.

2 Thes. 1.
7. 9.

Men talk big of fundamentall errors. Here is the great, comprehensive fundamentall error; the mistaking of the house on the sand, for that on the rock. They who are once lodg'd in this erroneous persuasion, will fall to decrying and persecuting those who indeed are the lively stones in the true spirituall building, or house on the rock, charging them with fundamentall errors in matters of faith and manners, who alone have the fundamentall truth of both in them, *Christ in spirit, the hope of glory*, the immediate and only spring of all spiritual life and operation, enabling them by faith to do all that is required of them. They do, with great confidence, take renew'd nature, for grace; restoration, for regeneration; naturall, for spirituall righteousness; the legal state of man, for evangelical; all the temporary things in the first covenant, for things eternall in the second. Their whole first-covenant fabrick or body of divinity, so called, in harmony with these fundamentall mistakes, must needs be wrong, and very dangerously delusive, from first to last. As they do therein pretend to *shew unto us the way of salvation*, it is an intire bulk of fundamentall errors; and, if wilfully, and finally persisted in, after all fair warning and admonition, such errors do become properly heresies, or errors wilfully chosen by them, imbraced and rested in, for eternall life; on which, without any repentance or change of mind, they wilbe sure, in conclusion, to find eternall death. Those that are once fixed and lodg'd in such a bulk of mistakes (through a not duly considering the two covenants, in their proper distinction from each other, with all the different things, priviledges and advantages, attending each) will call the whole testimony of the regenerate beleever, about the house on the rock (the second covenant, and all the concerns or appurtenances thereof) by the very same name, that their whole system of theology, as by them stated, may and ought to be called; heresy. All the heresy and blasphemy they so clamorously, and with such irrefragable confidence, cast on the true beleivers testimony, will shortly be manifested to lie at their own door. The Jew's blasphemed, when they called Christ a blasphemer.

Coll. 1. 27

2 Cor. 4.
18.

And

And what then do legal Christians, when they call the spirituall witnesses of Christ and his gospel, so? But that his true witnesses and followers in the regeneration, should not be discouraged with such harsh entertainment for all their good will, and labour of love (whereby they endeavour to *serve their generation, according to the will of God, before they fall asleepe*) he hath told them before-hand, what they are to expect. A legal-spirited people, with their form of Godlines, in renewed nature, under the covenant of works, will in a blind and furious zeal for that, persecute the power of Godlines, and right testimony thereof, as given forth by the regenerate beleever, under the covenant of grace. They shall put you out of their synagogus, or churches: yea, the time cometh, that whosoever killeth you, will think that he doth God service; so confident will they be in their persecuting folly. This spirited-generation were they, that called the master of the house, Beelzebub: and how much more shall they call them of his household, so? Remember the word, I said unto you, (say's Christ) The servant is not greater then the lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. In the world, ye shall have tribulation: but be of good cheer; I have overcome the world; and will enable you so to do, also. Through much tribulation must we enter into the kingdom of God. All that will live Godly in Christ Jesus, shall suffer persecution. They must be content with dishonour and evil report, as well as good; to be looked upon as deceivers, and yet true. Being defamed, we entreat (say's Paul) we are made as the filth of the world, and the off-scouring of all things. Jo. 10. 20. Some said even of Christ himself, that he had a devil, and was mad. They said he was a glutton, a wine-bibber, a blasphemer, a sabbath-breaker, a friend of publicans and sinners, and consequently, as they reckon'd, an enemy to righteous men and professors of godlines. Himself tells us, he came not to call such righteous men, such confident, presumptuous legallists, but sinners to repentance.

Jo. 16. 4.
v. 2.
Mat. 10. 25.
Jo. 15. 20.
Jo. 16. 33.
Act. 14. 22.
1 Tim. 3. 12.
2 Cor. 6. 8
Jo. 10. 20.
Mat. 11.
19. & 9. 3.
Jo. 5. 18.
Mat. 9. 13

SECTION. IX.

Two implantations into Christ.

There are also two ingraftures or implantations into Christ, the true vine, and good olive-tree; naturall, and spiritual. Those that by the former infertion only, do come to partake of the root and fatnes of the tree, as naturall branches, under the first covenant, may again be broken off, as the Jews were, and the like legal-spirited generation among the Christian gentiles, surrogated in their room, are warned, they may be. Those then that say, once
in

Rom. 11.
17. 24.
Jo. 15. 1.
6.

in Christ, and ever in Christ, are grossly mistaken. This error, by which they reckon they do Christ great right, may do them and Christ too, great wrong. For when they once grow resolute and stiffe therein, they wilbe ready to hate and persecute Christ in his true witnesses, for declaring the contrary; so will they find eternall death for their pain's.

S E C T I O N. X.

Two images of God, in men.

THere are two images of God, that man is the capable subject and receiver of. The first is that which the *earthly Adam* received in his first formation: the other, that which the *second Adam*, or *lord from heaven*, in our nature, beares, and derives upon others, by a new creation. The former is *naturall*; the latter, *spirituall and heavenly*. And as we have *born the image of the earthy*, we shall also *bear the image of the heavenly*. No man in the image of the earthy, wherein he is called but *flesh and blood*, can inherit the kingdom of God: neither doth corruption (or any thing that's corruptible, as all the goodnes of the first Adam, was) inherit incorruption. Of these two images of God, successively incident unto man, the former (which is but a shadowy draught or transcript of God's righteousness, in the nature of man) disposes and qualifies him for the managing of a first-covenant communion with God. The second, spirituall, unchangable, and far more excellent image of God, derived and conveyed by the second Adam, unto all his spirituall seed, or regenerate descendents, *born of his spirit*, qualifies them for everlasting communion with God, in the second covenant. All the redeeming, sanctifying, justifying work of Christ, that does but set man right againe, as to the life of a first-covenant communion with God, restores in him, or renew's upon him but that shadowy image of God, wherein he was at first created. True was that image, and good, as truth and goodnes are opposed, in generall, unto falshood, and evill; but not as truth and the power of goodnes, or God-likenes are opposed unto the shadow and form thereof. All the inward holines and righteousness, and all the performances of duty and worship to God, in first-creation, first-covenant principles (the but shadowy image of God's righteousness) amount's but to the *form of Godlines*. The power of *Godlines* is to be found only in the second image of God, derived upon us by the new creation, wherein our wills and spirits come to live and act in a way of indissoluble conjunction with his. As 'tis said, the *law* or shadow

1 Cor. 15.
45, 60.

Q

of

Jo. 1. 17. of ceremonies, *was given by Moses; but grace and truth came by Jesus Christ; so may it be said, the form or shadow of Godlines was given unto man, in the first creation; but grace and the truth or power of Godlines, comes only by the second.*

The command or law of God, requires more of man, then is performable by him, in the first image. Therefore ought man, as required, to submit to the second and finishing hand of God, in a new creation of him. The terms of regeneration or the new creation, however hard they may seem to flesh and blood, that's to die in the way, must be yielded to, or no such thing as eternall life is ever to be had. In the parable of the talents, *the*

Mat. 25. *unprofitable servant, that had received the one talent, came and said, lord, I knew thee, that thou art an hard man, reaping where thou hast not sown; so I hid thy talent in the earth: lo there thou hast that is thine. His lord answer'd, thou wicked and slothfull servant, thou knewest I reap where I sowed not: thou oughtest therefore to have put my money to the exchangers; and then, at my coming, I should have received mine own with usury. Thou knewest that I require more duty*

14, 30. *then is performable in the single talent of first-creation principles, however renewed, gifted, or adorned; therefore oughtest thou to have surrendered that state, by way of exchange for new-creature life and principles (which I stand ready to give to any that do not wilfully refuse them) wherein thou mightest have bin enabled to perform all that is required of thee, to my heart's content, and everlasting delight. But seeing thou hast failed in this exchange-duty, the true gospel-trade, there is but one way for thee. Thou hast wilfully refused the greater glory, and more excellent life of the new*

v. 28. *creation; that's thy sin; and I'll take from thee the single talent, or lesser glory, given to thee, in thy first make; that's part of thy punishment, punishment of losse. Then shalt thou be cast into outer darknes, where shalt be weeping and*

v. 30. *gnashing of teeth; there's the rest; punishment of sense. The other two servants gained that by trading (or in a way of exchange-trafficke, and not in the single activity of what at first they received) which pleased their lord.*

v. 16, 17. *When the young man in the gospel, boasted of his legal performances and obedience, saying, all these things have I done from my youth up, what lack I yet? am I in any danger of missing eternall life? Christ tell's him, that he lack's one thing yet; there's one thing yet behind, the selling and parting with all that he hath in the renewed earthly fabrick of the first Adam, for the heavenly life and treasure that's to be found in and with the second. If he will be perfect, and compleat at working righteousness, so as to find eternall life, he is told, that thus he must do. He is put upon the triall, whether he will*

drive

Mar. 19.
16, 22.
Luk. 18.
18, 23.

drive this trade in the gospel-market, under the cross of Christ, or no; and he refused, for ought we heare; *he went away sorrowfull: for he had great possessions; he was rich and encreased with first-covenant goods, righteousness, and performances*, as the case was with the *Laodiceans*. He had much to loose, a great deale to part with, and so waved the traffick for the *pearl of great price, the one thing absolutely necessary* to salvation; new-creature life, in the second Adam. A resolute, confident posture of spirit in first-covenant principles, attainments, and riches, renders mens condition more exceedingly dangerous, then the state and case of common sinners, to whom they are ready to say, *stand by yourselvs; come not neer us; for we are holier then you. Publicans and harlots will go into the kingdom of God before such spirited professors of Godlines*. Such common sinners as Mary Magdalene and Zacheus, are more like to find eternall life, then they. Christ tells us expressly, *he came not to call such righteous men, but sinners to repentance*. And he intimates unto us, the exceeding dangerousnes of their condition, *when he say's, that such rich mens shall hardly enter into the kingdom of heaven. And again he say's, it is easier for a camel to go thorow the eye of a needle, then for a rich man to enter into the kingdom of God. With men this is impossible; but with God all things are possible*. Otherwise, Paul (who was rich in first-covenant attainments, and so confident in the *righteousnes of the law*, as to *breathe out threatnings and slaughter against the true disciples of the lord*, who were in the evangelicall, new-covenant life and way of righteousness) could never have bin saved. A transcendent *patern* of divine goodnes, he was. He seem's to stand amazed at the strangenes of his own salvation, through the *exceeding abundant grace of God*. He was as a camel passing through a needle's eye. A state of legal holines is far better in itself, then a state of common profanenes, and brutish wickednes. But the confident and unwarrantable resting or trusting in it, and a being thereby induced, with great confidence, to oppose, contradict, blasphem and cry down the truly evangelicall state of new-covenant, everlasting righteousness, in the spirituall worshipper, this renders it far worse in the sight of God, and far more dangerous unto men, then the state of common sinners, and heathens. The Ranter, not duly considering this difference between legal righteousness, in itself, and as abused by way of preference and opposition to evangelicall (but looking on such righteousness as a more signal obstruction in our way to the kingdom of God, then all the vilenesses of degenerate nature) does professedly *return with the dog to the vomit*, and avowedly own his old sins, *that he was purged from*, as better then the righteousness of the law. Christ gives us to understand, that the diffi-

Isa. 65. 5.
Mat. 21.
31.

Mat. 19.
23, 24.

Phil. 3.
4, 6.
Act. 9. 1.

1 Tim. 1.
12, 16.
1 Cor.
15. 8, 10.

The
Ranter's
mistake
about
legall
righte-
ousnes.

culty of the rich and flourishing legal-professour's entrance into the kingdom of God, lies not in the first-covenant riches and treasures of righteousness, but in his unwarrantable overvalue of them, and confidence in them. *He said to his disciples, on the above-mention'd occasion, how hardly shall they that have riches, enter into the kingdom of God! And they were astonish'd at his words.* Then he farther explain's himself. *How hard (say's he) is it for them that trust in riches, to enter into the kingdom of God! 'Tis easier for a camel to go thorow the eye of a needle. And they were yet astonish'd out of measure, saying among themselves, who then can be saved? With God (say's he) all things are possible.* Legal holines, considered singly in itself, is so far from being an obstruction in the way to the kingdom of God, that it is declared to be a *preparing of the way for the lord, to come with his baptism of fire upon us, and transform us into a state of new-covenant holines, and everlasting righteousness.* *A preparing of the way of the lord, a making of straight paths in the desert, or wilderness-condition of man's degenerate nature, for our God, it is.* But all such preparatory work, towards the fire-baptism, regeneration, and kingdom of heaven, is often, through man's own folly, rend'ed the most signall obstruction in the way to it. Many, so prepared for the lord, by being inwardly clesned from the filth of the flesh, or corruption of nature, do never receive him in spirit, or inherit the kingdom. This preparation of the way, towards the more excellent attainments and glory of spirituall life, by the renewing of our naturall's, may seem not to be absolutely necessary. Those who are in a state of common pollution and prophanes, and so are *no people of God at all, may, at one lift, be fetch'd up into the more excellent state and attainments of new-covenant life, over the heads of all the legal-spirited, first-covenant professours, and people of God.* For the very tydings of such a thing as this, does Paul reckon *Esay very bold. Esaias is very bold (say's he) and saith, I was found of them that sought me not: I was made manifest unto them that asked not after me. But to Israel, he saith, all the day long, I have stretched forth my hands unto a disobedient and gain-saying people.* Their crime was, *they walked after their own thoughts.* In the new covenant, *men walk after the spirit of God. They keep the true mysticall sabbath, not thinking their own thoughts, nor speaking their own words.* They have resigned up themselves to God. *He work's all their works in, and for them.* 'Twas the same kind of boldnes Christ used among the jews, as his servant, the Prophet *Esay* before had used, when he told them, *I came not to call the righteous, but sinners to repentance. Mary Magdalene, the thief upon the crosse, and many others, may seem to have bin effectually called and transformed, at first, into*

Mar. 10.
23, 27.

Isa. 40. 3.
Mat. 3. 3.

Ro. 10.
20, 21.

Isa. 65. 1, 2
Ro. 8. 1,

the new-covenant state of spirituall, eternall life, without having distinctly experienced a meer legal, first-covenant state of righteousness at all, in the way to it. Yet has the lesser glory of a legally-righteous state, (though a glory that's to be done away) a loveliness in it, even to the eye of Christ himself. When the young man answer'd; *all these things have I observed from my youth; Jesus beholding him, loved him; but withall, told him that he lacked one thing yet.* There was one great matter behind yet, without which he could never have eternall life, and that was the selling and parting with all his present, first-covenant life, attainments, and treasures, for what was to be found in the second. That by riches in these scriptures, the eternall riches of this world, relating to bodily life, should be only, or principally, if at all, understood, is so fond an imagination, as needs no refuting.

Mar. 10.
21.

SECTION XI.

Two books of life.

THe two covenants (as Christ is the head and root of both, the spring and fountain of all goodnes, comforts, priviledges, and advantages, communicable, attainable, or enjoyable in either) are two books of life, in which are written the names of those who are by him qualified for the maintaining of communion with him, in and by the one, or the other. They, whose names are written but in the first, will be blotted out again, because that covenant-union with God, is dissoluble, through the frailty and instability of those humane principles, in which 'tis managed, on man's part. But they whose names are written in the second, will never be blotted out, because that covenant-union is indissoluble, being managed in the divine principles of spirituall life, where God himself is the undertaker, on all accounts. They whose names are recorded in the former book, are but those mercenary servants of God, under the law of works, that expect the reward of debt, and are not to abide in the house, for ever. They that are registred in the second, are those sons of God, that are to abide ever. They are pillars in the house of God, never to go forth, more. There's a law-book of life, and a gospel-book. Both are implied (that, out of which mens names may be blotted; and that, out of which they can never be blotted,) in those words (Rev. 3.) *He that overcometh, I will not blot his name out of the book of life.* There is a legal, first-covenant life of righteousness, in communion with

Ro. 3. 27.
4. 4.
Jo. 8. 35.
Rev. 3. 12.

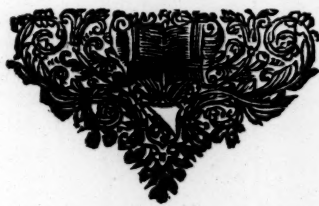
Rev. 3. 5.

with God. And there is an evangelical, new-covenant life, and union with God. The respective subjects of these two lives, have their names written in two books of life. The former have but that fading life in them, and *lesser glory* upon them, *which will be done away*. The latter have *eternal life* in them; and *the glory that excels, upon them, which will remain for ever*.

2 Cor. 3.
10, 11.
Jo. 6. 54.

The Recapitulation.

THUS have we seen from the scriptures of truth, two covenant-communions or marriage-unions of man with God; two remissions of sin unto men, two sanctifications, two justifications, temporary and everlasting. We have farther heard of two heart-circumcisions, two inward baptism's, two covenanters, or two sorts of righteous men, and two righteousnesses, naturall and spirituall, with the like evidence. In harmony with these, are there two conversions; two salvations, common and speciall. There are two houses, churches, or temples of Christ, both consisting of the persons of severally Principled, differently-spirited men, in the first and second covenant. There are two implantations or ingraftures of men into Christ; two images of God, in men; and lastly, two books of life. What other pages of things, in harmony with these, the scriptures, if more fully search'd, may afford unto us, I leave to the truly Christian Reader's more diligent inquiry.



CHAPTER. III.

INTRODUCTION.

In the two former Chapters, concerning free-will, and the two covenants, the greatest concerns of men, and greatest controversies amongst men, in reference to eternall life, have bin searched into, and considered of. Therefore were they, contrary to the common law of method, placed before this Chapter, concerning God; forasmuch as our minds, prepared by some good measure of knowledg concerning ourselvs, may with more facility and succeſſe, ascend into the contemplation of God. In the remainder of this treatise, I intend to observe and follow the genuine method and order of the things treated of.

SECTION. I.

Concerning divine nature, considered in and by itself.



The divine nature may be considered by us, either singly, in the divine essence; or singly, in the divine form; or joyntly, in both together.

The divine essence, considered singly, and seperately from the purely divine form, is *God the father; the head of Christ*, even as Christ is God; or, head of the very divine nature in the Mediatour's person. 1 Cor. 11.

The purely divine form of God, his essential image, or the *express character of his substance*, (considered singly, as distinguishable from the divine essence on the right hand, and creature-nature in personall union therewith, on the left) is the divine nature in Christ's person; or, *God the son*, by eternall and ineffable generation. Heb. 1. 3.

God the father, or God singly considered in his purely divine essence, is above all name, word, expression, personality or personall appearance, form, image, glory, or manifestation of himself, whatsoever; creaturely, or divine. 2.

God the son; or Christ, as the purely divine form and essential image of the invisible God, or invisible image of God's essence, is the first character, name, word, personal-appearance, form, image, glory, or manifestation Col. 1. 15.

festation of God, whereby he becomes visible to his own uncreated eye, but wherein he remain's absolutely invisible to all others. *No man hath seen God at any time*, in his purely divine nature, essence or form, nor ever can see him, otherwise, then as declared in and through the creature-nature of his only begotten son.

4. Christ thus considered, as the purely divine *form of God*, the highest and most adequate character of the divine essence, is most exactly and commensurately *equal to the father*; very God of very God, *the WORD that is God*.

5. Christ, thus considered as the living **WORD**, or essential expression of God's eternal mind, is the originall reason, wisdom, and law of God, unto which, as manifested unto angels and men (in and by creature-nature, formed and brought forth in personal union therewith) ought they to conform, in all their operations.

6. God the father and son, or the very essence and form of God, joyntly considered in the purely divine nature, are one most pure, simple or uncompounded, infinite, eternall, omnipotent, omnipresent, incomprehensible, and incommunicable God.

7. God, thus considered in his purely divine nature, essence and form, is most unutterably blessed and happy, in the single enjoyment and sight of himself, beyond and above all possibility of addition to, or diminution of his happines, by any thing that any creatures are capable to be, do, think, or say, to all eternity.

S E C T I O N. I I.

Concerning divine nature, considered in reference to the creation of the world.

1. **G**OD the father (or God, singly and absolutely considered in his purely divine essence, as above all name, image, glory, or manifestation of himself, either to himself or others) is situated above all capacity of creating the world, so much as in an instant, by the almighty power of his **WORD**, for Christ is that **WORD**.

God the son, singly considered in his purely divine nature, as the living **WORD** or essentiall *form and image of the invisible God*, being absolutely unmoveable, incommunicable or imparticipable, is also situated too high, and above all capacity for the creation of the world.

God

God in Christ, or the divine essence manifesting itself to itself, in its own purely divine form, essential image, and first name (with which it is most intimately one, in the incommunicable, unmoveable, and transcendent sublimity of the purely divine nature) is above all motion, and therefore all capacity of producing the world, with the furniture thereof, into being, life, and ornament, as we find it to have bin *created, in six dayes.* 3.

By Christ, the living WORD of God, as furnish'd and accommodated with all fulnes or perfection, divine and creaturely; all creature-fulnes, naturall, and spirituall, *God made the worlds.* By this *image of the invisible God*, who became also *the first-born of every creature, and first-begotten from the dead, were all things created; in heaven and earth, visible and invisible. All things were created by him, and for him; and by or in him, do they all consist.* Gen. 1.
Exod. 20.
11.
4.
Heb. 1.2.
1 Col. 15.
19.

If he, by whom the two worlds are made, naturall, and spirituall, cause not his new-creating hand to passe upon the first-created, naturall beings of angels and men (the only capable vessels or subjects of eternal life and death) they will everlastingly perish. This is offered or propounded unto all. And the requisitnes of their submission to such his new-creating, transforming, regenerating hand upon them, in order to their eternal life, he hath fairly declared, both by precept and his own example, as will hereafter more fully appear. None will everlastingly perish, who will not be found, in some sort or other, to have despised, rejected, and resisted this second work of their faithfull creatour, in finally refusing so to suffer, and commit the keeping of their souls to him in wel-doing, as he requireth of them. 5.
1 Pet. 4.19

If God, in the unmoveable state of his purely divine nature, singly considered, had created the world, and caused all the individuals thereof, to stand forth at once, by the absolute word of his almighty power, it would have bin produced violently, and instantaneously, in a moment, in the twinkling of an eye; because God, in his purely divine nature, is above all motion or exercise thereof. 6.

Had God thus produced the world, with all the parts, furniture, and individuals thereof, in a moment, before he had condescended to capacitate himself by creature-nature, brought forth in personall union with the divine, for communion with his creatures, when created, he had bin utterly incommunicable and unparticipable to all or any of them, when so brought forth. For he had bin shut up in an absolute invisibility, as to them. Men and angels had bin utterly incapable of seeing, enjoying, and glorifying of him, or of being glorified and made happy by him. 7.

R

S E C-

Mat. 2.
11. 8. 2.
& 14. 33.
Mar. 4. 9.
Hcb. 1. 6.

flesh, 'tis evident that even his outward man, discernable to sense, was the immediate object, that might be lawfully eyed, in the performance of divine worship. *The devil would have seduced Christ himself (whom all the angels of God, as well as men, are required to worship) to fall down and worship him.*

2 Gor. 4. 4

If the devil can prevail with men, directly and immediatly to worship him, in any such creature-appearances as he exhibits himself to them in, then is *the God of this world* most directly and personally served or worshipped as God. And even thus, have multitudes of men bin besool'd, and deluded by him. He can cloth himself with all variety of created forms, even to an

2 Cor. 11.
14.

angel of light, and so render himself the immediate object of all such worship. But it may seem to be much a case with him, and to men, whether he be immediatly and personally worshipped in any creature-appearances, or that God himself (as they reckon) be worshipped by them, in any false, prohibited way, by any creature. The grand impostour (who tried what might be done with the son of God, himself) will not faile to use his utmost dexterity, and most crafty devices, to beguile all the sons of men, out of the worship of God, into the worship of himself. And he does so far prevail,

Jo. 5. 19.

that the main bulk of mankind, *the whole world*, in a manner, lieth in wickedness, or the wicked one, the devil; living and walking in that spirit, who is termed *the God of this world*. It is possible for men to see or know the very person of God in Christ, by his creature-form, in distinction from all meer created forms or beings, wherein Satan can present himself to them, or

Ps. 27. 8.
12. 45. 19.

'tis impossible for them to avoid his impostures, in this important point of divine worship, or adoration. Had God no creature-form in personall union with himself, discernable, or intelligible to men, and distinguishable by them, from all meer created form's, either they could not seek his face at all, as they are required; or, would seek it in vain, as they are promised they shall not; or, they might be cozen'd with such a creature-face or discernable appearance as Satan can present himself to them, in; and so worship him, as God. Had not God rendred himself personally discernable unto men, it had bin utterly impossible to find him; and no crime, and not to seek after or worship him, as he now requires. It had bin altogether in vain to seek him, in case he could never have bin found by us. God then did capacitate himself by creature-nature in personall union with himself, for communion with men, before he made them; or he could not with reason, have required them to seek after him; nor in justice, have punish'd them for not seeking after, and worshipping him, when made. T'is utterly unlawful to worship God, by any thing wherein he does not personally exhibite

hibite himself to us, in distinction from all other persons. Thus much, as to idolatry, and atheism.

As to other common sins of mankind, by way of consequence from the two above-mention'd hypotheses, the case may seem to stand thus. Had it bin utterly impossible for men to se and enjoy the person of God himself, unless they had bin furnished with a satisfactory happines, or self-sufficiency in their own persons, could it reasonably have bin imputed to them as criminous, to have tried what they could find amongst their fellow-creatures, conducible to a happines? There might have bin some comparative folly, in placing their chief happines in bodily pleasure, which some reckon to have bin Epicurus his doctrine, rather than in intellectuall delights (arising from the contemplation and enjoyment of things peculiarly calculated and suited to the spirit of man) as others do more favourably represent, and interpret that Philosopher. But as to sinning against God, 'tis much a case. Either both had bin sins; or neither. For man to place his chief happines in the sight or enjoyment of any creatures (or to serve and worship any thing) from the lowest shrubb to the tallest cedar in the whole scene of created beings, from a worm to an angel of light, is now unexcusable folly and sin against God, in whom alone all true happines for men and angels is to be found. But if no such thing could ever have bin found in him, the case had bin far otherwise. *The covetous man, who is an idolater* (in doting upon, affecting and loving the creature, rather than the creatour) had bin excusable, in case the creatour could not be personally seen, known, or enjoyed by him. The ambitious, vain-glorious man, seeks his own honour; endeavour's to propagate his fame in the world, so as to render the hearts of all men temples of his glory, that ought to be temples of the glory of God. *The wicked through the pride of his countenance, will not seek after God*; but labours to exalt himself above God, in the hearts and esteem of men. This foolish practice of vain men, had not bin such wickednes as now it is, in case God could no way's have bin found, enjoyed, and honoured by them. But the day is at hand, wherein *the lord alone wilbe exalted*, and then the *lofty looks of vile man, whose breath is in his nostrills, shalbe humbled, and bowed down*. Pride is the most diabolical sin of all. It will put men upon direct contradicting and contemptuous blaspheming of the very words of the lord, as lying, false, or *vain words*. Proud Pharaoh called the words God sent to him by his servant Moses, *vain*, or *lying words*. And the proud jew's, at that very time, when signally brought under a forein power, by Nebuchadnezzar's sword, handled the word of the lord by his Prophet Jeremy, in the like

Eph. 5. 5.

Ps. 10. 4.

Isa. 2. 17.
17. 22.

Exod. 5. 2.

Jer. 42. 17.
6.
& 43. 2.

like

and suggested by the devil, is generally so styled in the scriptures of
 Exod. 20. **TRUTH.** In divine worship, to eye or *bow down before* any work of God's
 5. hand (angel, man, sun, moon, star, fire, air, earth, water, birds, beasts, fishes,
 or creeping things; trees, plants, stones, or whatever inanimate compounds;
 Ro. 1. 23, any thing in heaven, earth, or under the earth) is prohibited by God, as a
 25. *worshipping and serving the creature more then the creatour, who is blessed for ever*
 (and, in whom alone we can be blessed for ever) Amen.

To worship God by any works of his own hands, not in personal union
 with himself; or, by any works of our own hands, which are but obscure
 Isa. 44. 9, portraictures and fanciful resemblances thereof (meer birth's of the smith's,
 30. carpenter's, graver's, or painter's fancy) is unexcusable idolatry, severely
 Pl. 115. 4, derided by God. He hates, and prohibits it. Though he hath stamped his
 8. own likenes in created-beings, he hath forbidden us to worship him by
 Jer. 10. 3, them; and not only by such artificiall images thereof, as are the works
 5. of mens hands, which the english translatour's addition of those words (of
 any thing, Exod. 20. 4) would seem to intimate. The original compre-
 hends also all such likenesses or images of God, as are stamped with his
 own hands, in any meer created-beings, whatsoever. Had not God then
 accommodated himself with such an image, in hypostaticall union with him-
 self, whereby he might be rend' red personally intelligible or discernable to
 us, either he could not have bin worshipped by us at all; or ignorantly,
 and idolatrouslly, as by the Samaritans and Athenians, *who worshipped they*
 Jo. 4. 22. *knew not what, or whom.*
 Act. 17. 23

To prevent and obviate all this; *Christ, the image of God, by whom the*
 Heb. 1. 2, *worlds were made*, is he, whom *all the angels of God are required to worship.*
 6. Again, it is written; *worship him all ye Gods, or angels. A good angel reprov's*
 Pl. 97. 7. *John, for falling down to worship before his feet, telling him, he is his fellow-*
 Rev. 22. *servant, and bidding him, worship God. The creatures have significant voices,*
 8. 9. *whereby to preach and declare to us the glory of the creatour, and our duty to-*
 Pl. 19. 1. 6. *wards him. But it is utterly unlawfull to use them, as any way's mediating*
 1 Cor. 14. 10. *or helpfull to us in divine worship: neither do they teach us any such thing,*
 Ro. 1. 19, 20. *but the contrary, as the angel did John; se thou do it not: worship God. All*
 Rev. 19. 10 *worshipping of God by any works of his hands, or ours; by any created*
beings, or artificiall images of them, is accounted, by God, a worship-
ping of that creature, or image; and no shuffling distinctions, or witty
subterfuges will serve our turns, or cleer us from guilt, when God is judg
 Pl. 50. 6. *himself. The sin and folly of men herein, wilbe utterly inexcusable. But*
if God were not personally visible or discernable to the understanding of
those

those who are concerned in this point, it had bin excusable for them, either not to have regarded, looked after, served, or worship'd him at all, which now is adjudg'd atheism; or, to have worship'd him by some created being, which now is condemn'd as idolatry; or ignorantly, which is much a case, as not to worship him at all. But God having furnished himself with creature-nature before he made us, and us with a discerning mind when he made us, fitted to take notice of him therein, all such pretences, pleas, and excuses, as otherwise men would seem to have good colour for, do vanish into nothing. When *Philip said, lord, shew us the father, and it sufficeth us; Christ answer'd, he that hath seen me, hath seen the father.* The father is to be seen by men, only *in and through the son*, as rend'ed by his creature-nature, a suitable and intelligible object to created-understanding. God was alway's immediatly discernable, in his own person, to angels, and to the intellectuall powers or angelical senses of the spirit of man's mind, by that comprehensive spirit of all creature-nature, called the *the first-born of every creature*, brought forth in personal union with himself, and becoming in him the immediate fountain of all created being, life, and motion. That creature-nature in the very person of God the Mediatour, which is the immediate spring and fountain of all created beings, is the immediate object of all created understandings. And when this blessed Mediatour, who before the creation of the world, had condescended to cloth himself with a creature-form (for the capacitating of himself for the creation of the world, and for the rendring himself intelligible to his creatures, when created) was pleased, in due time, by way of farther condescention, to cloth himself with mortall flesh (and exercise therein, the animalish life of a living soul, in order to the full redemption of apostatized man) he did exhibit unto us the father, in a discernableness to the very outward senses of bodily life, to be heard, *seen with our eyes, look'd upon, and handled.* Prelusory to this sensible manifestation of God, had the mediatour, at sundry times, and in divers manners, exhibited himself in a personal discernableness to man's outward senses, long before his incarnation, so as to warrant and justify them in exhibiting divine worship to the father, thereby. *One of the three that appeared to Abraham and did eat under a tree*, was the very son of God himself, whom it was lawfull for Abraham to pray to, as the immediate object of divine worship. The like we find of that *glory*, or shadowy, temporary manifestation of God to the *Israelit's*, in the *cloudy pillar*, which it was lawfull for them, yea, their duty, to bow down before, and worship. As to the transient, temporary appearance of Christ in personal union with mortal

Jo. 14. 8.
9.Mat. 11.
27.

1 Jo. 1. 12.

Gen. 18,

Exod. 16.
10. & 33.
10.

SECTION. III.

Consequentiall discourse on the two last hypotheses ;

In reference to the misery of angels and men,

HAd all creatures bin thus made at Gods absolute command, and caused to stand forth in an instant, at his will and pleasure; men and angels, the two principal ranks of them, had inevitably bin more unhappy then all the rest, as soon as made. For their true and only blessednes consists in the enjoyment of God. They are of too choice and durable a constitution, either to sink down into an absolute senselesnes, with other creatures, or to be fairly rid of themselvs by down-right annihilation. They cannot but continue to be; and not only so; but to be exquisitly and everlastingly sensible; and moreover, so vastly capacious, that nothing can truly satisfy them, but God. An utter impossibility therefore of their seeing and enjoying him, in a way of favourable converse, and mutual delight of him in them and them in him, must needs have exposed them unto, and set them down in a very deplorable condition. And unless that some comprehensive creature-form had bin brought forth in personal union with God, as a suitable means for the letting of himself down to the sight and enjoyment of meer created creature-beings, not in personal union with him, it had bin utterly impossible for them to have had any sight or fruition of him, any union or communion with him, at all. For the purely divine nature (considered either in the essence or form thereof, or in both together) is absolutely invisible and uncommunicable to any meer created-beings. The *divine nature*, *men are capable to be partakers of*, is no other then the incorruptible form of Christ's creature-nature, or manhood, called divine, by a communication of idioms, because in personal union with that, which purely and strictly is so.

2Pet. 1. 4.

Psal. 37. 4

It had bin altogether inconsistent, not only with the mercy, but very justice of God, to have brought forth any such creatures as angels or men, into being, life, and motion, untill, by way of condescention, he had capacitated himself, to gratify and answer all the reasonable expectations, and well-conceived desires of their hearts. And it is most harmoniously consonant to the justice and mercy of God, to the wisdom and reason of God, to the reasonable dictats of nature and grace, in angels or men, together with the written oracles of God, that he should be preparatorily capacitated for communion with his creatures, before they were brought forth. For had he not

not previously clothed himself with a visible or intelligible form, proportion'd to the understanding and converse of such creatures as were in their first make, furnished with a capacity and desire utterly inexpressible and unsatisfiable with any thing but himself, they must needs have bin at a losse, as to contentment, without any default of theirs.

What happens it is, man could have formed up unto himself, out of his own conceited self-sufficiency; or, by roving up and down the creation, with his understanding and desire, to try what he might find or lay hold on, conducive to such a design, hath bin sadly experienc'd by all sorts of men, in all the various paths, and self-deceiving way's of their own invention, from the beginning of the world, unto this day. Abundance of this kind of seekers after happines, in all ages of the world, have there bin; but no finders; all deceiv'd. They have looked for it, where it never is to be found. They have sought for life in the region of death, and sped accordingly. All the self-pleasing way's and crooked paths of man's own invention, about the contriving and carving unto himself a happines out of the creature (neglecting his creatour, in whom alone 'tis to be found) however various, different or clashing in themselves, do most certainly lead unto, terminate, and center in one common end, unutterable confusion and eternall death. *They have committed two evils: they have forsaken God, the fountain of living waters; that's one. They have hewed them out cisterns, broken cisterns, that can hold no water;* there's the other. The former of these evils could not have bin committed by them, and the latter had bin somewhat excusable in them, had god bin no way's personally visible, intelligible, or communicable to them, and capable to be enjoyed by them. They could not be justly taxed with forsaking him, they never did or could se and enjoy. And how could they reasonably have bin blamed for seeking after something towards a happines in the creature, if none had bin possible to be found in the creatour?

Jer. 2. 13.

In reference to the idolatries, and other sins of mankind.

2.

IN all pretended or intended divine worship, that which is the immediate object of our eye or understanding, therein, is the person or thing we worship. And if that be but such a person or thing, as *the devil or his angels* can present themselves to us in the appearance of, even from the most inferior creature to an angel of light, it is, in effect, a *worshipping of devils*, or fallen angels. All such false worship, by creatures, prohibited by God,

R 2

2 Chro.
11. 15.
Deut. 32.
17.
1 Cor. 10.
20.
Rev. 9.
20.

and

r Tim. 3.
2. 6.

like manner, though they had before-hand solemnly obliged themselves to obey it, whatever it should be. *All the proud men said unto Jeremiah, thou speakest falsely.* Paul advises Timothy, *not to make a novice an overseer in the church, lest being lifted up with pride, he fall into the condemnation of the devil.*

1 Jo. 2. 16.

In fine, whatever is imported in those three words, *lust of the flesh, lust of the eyes, and pride of life*, (which were all exercised in Adam's first transgression, and are comprehensive of all sins whatsoever, perpetrable by man, in all possible extravagancies and exercise of evill concupiscence) had not bin chargable upon man as crimes, any more then the promiscuous exercise of lust in brute beasts with one another, may be termed Sodomy, in case no happines had bin attainable for him, in the sight and enjoyment of God himself.

CHAPTER. IV. SECTION. I.

Concerning creature-nature, in personal union with God, before the creation of the world.



IT hath bin discovered, that on all accounts (both in reference to the glory of God, the duty and happines of man, yea, and in reference to the creation of man, together with all other things) it was requisite, God should be accommodated and clothed with such a form, as might be a suitable means for a graduall production of all things, as also for the rendring himself discernable to, and conversible with men and angels, when produced. Come we now to consider what kind of form or personal appearance of God, this is. The purely divine form of God, singly and seperately considered, is utterly invisible to all meer created understanding, naturall or spirituall. The form then by which he was communicable to his creatures (both as to their production into being, and his conversibleness with them, when made) must needs be a creaturely form. This uncreated creature-nature or form, brought forth in personal union with the divine, was the meet and only immediate fountain or **BEGINNING** of the creation of God; the **BEGINNING** in which the living, eternal **WORD**, or purely divine form of God, was, when he created the heaven and the earth. *All things were made by him; even by the image of the invisible God, in and through his creature form, called the first-born of every creature; or, by God the mediator,*
con.

Rev. 3. 14.
Jo. 1. 1, 3.
Gen. 1. 1.
Col. 1. 15,
16.

CREATURE-NATURE IN UNION WITH GOD. 137

considered joyntly in his divine and creature-nature, hypostatically united; *and without him*, so considered, *was not anything made, that was made. In him was life, and the life was the light of men.* He had in his creature-nature such kind of life and light, as was communicable unto men. The purely divine nature, is utterly incommunicable.

Concerning the creature-nature, or house of God, set up in the mediatur's person, is it said; *The lord possessed me in the beginning of his way, before his works of Old. I was set up from everlasting, before ever the earth was. When he appointed the foundations of the earth; then was I by him, as one brought up with him: and I was dayly his delight, rejoycing all way's before him.* Let any that scruple this interpretation, duly consider whether these expressions uttered by Solomon, may, with any convenience, or probability, be applied to the purely divine form of God, or divine nature in the Mediatour's person. The creature-nature, in union with God, before the creation of the world, *is that house of God, in which were many mansions*, receptions, or resting places, prepared for men and angels, before either of them were made. Thus were the heavens prepared of old, in the mediatur, wherein are everlasting mansions for men and angels. The purely divine nature of the mediatur, is the peculiar temple of God alone, wherein the three that are one, do scituate themselves in a peculiar discernableness or visibility to their own infinite, uncreated understanding. Into this no angel or man will or can ever enter, to all eternity. The divine nature is the root, out of which the creature-nature in the mediatur, did, by way of emanation, spring forth. And his creature-nature, is the immediate root, spring, and fountain of all created-beings.

In the divine and creature-nature of the mediatur, are and wilbe three distinct heavens to all eternity. The first is the *holy of holies*, into which only the *Apostle and high priest of our profession*, *Christ Jesus* himself, can ever enter. In the creature-nature of Christ, wilbe the other two heavens, as distinct receptions for differently qualified creatures in the new creation, to all eternity. But whilst there do remain saints on earth, in mortall bodies, the creature-nature in Christ's person, doth constitute three heavens, wherein and whereby God exercises a different converse with men. Into the third and highest of these *was Paul caught up*, in his extraordinary vision. The first or lowest of the three, consists in such discovery and converse as God is pleased to vouchsafe unto his saints on earth, whilst yet in mortall bodies, *subject to passions and infirmities.* Of this lowest heaven, or converse with God, managable in and by the creature-nature of the mediatur, may

Ptov. 8.
22, 30.

Jo. 14 2, 3
Prov. 9, 1.

2 Cor. 12;
2.

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Phil. 3.
20.

Pauls seem to speak, when he say's; *Our conversation is in heaven.*

The second heaven, or place, state, and way of converse, managable between God and his creatures, in and by creature-nature in personal union with himself, is that which will make up the true blessednes of the *innumerable company of elect angels*, and *spirits of just men made perfect*, or of men made perfect in spirit.

Rev. 21, 9

The third and highest heaven or place of converse between God and man, in the creature-nature of the Mediatour, wilbe the peculiar mansion and enjoyment of the double-portion'd saints, who make up *the bride the lamb's wife*, that sits down upon the throne with him for ever, in a distinction of superiority from all those, whether men or angels, that stand about the

Rev. 7, 9,
11.

throne, as friends of the bridegroom and the bride. Into the peculiar enjoyments afforded by God in this third heaven, to a most peculiar sort of glorified men, had Paul a short rapture, by way of vision. And he may seem to meane the

Hcb. 12.
22, 23.

peculiar inhabitants of this third heaven, by *the general assembly and church of the first-born*, in distinction from the *spirits of just men made perfect*, in the second.

1 Co. 15.
46.

Creature-nature in the mediatour is two-fold, naturall, and spirituall. And, as it is said of naturall and spiritual life, brought into being and exercise in men, *first that which is naturall, and afterward that which is spirituall*, so may it as truly be said of the twofold fountain of all created being and life, first that which is naturall, &c.

1 Jo. 5, 7.

By the first of *the three that are one* in the purely divine essence, with the concurrence of the other two, was brought forth, by way of eternal and ineffable generation, the purely divine form of God, or divine nature of the mediatour, in which they do scituate themselves, as in their own peculiar temple, and visibility, suited only to their own infinite understanding. This face or personal appearance of the three that are one eternal God, is never to be seen, singly, and immediatly, by any meer created-beings, to all eternity.

The peculiar producer of the former branch of creature-nature in the mediatour, *that which is naturall*, was the second of the *three that are one* in the divine essence, not without the concurrence of the other two, in, with, and through their own purely divine form, by way of emanation, from everlasting.

The peculiar producer of the latter branch of creature-nature in the mediatour, *that which is spirituall*, was the third of the three that are one, with concurrence of the other two, in and through their divine form, by way of emanation, also.

The

The former, or naturall branch of creature-nature, was originally, in the very inward principles of its constitution, changable. The union therefore of it, as so, with divine nature, though personal, was dissoluble. The latter, or purely spiritual creature-nature in the said mediatur, was originally unchangable in its constitution, and therefore had from its first production, an indissoluble union with his divine.

By the purely spiritual creature-form in the mediatur, did the holy ghost, or third of the three that are one, the peculiar producer thereof, perform a baptism of fire upon his naturall creature-form, and so transform'd and translated it out of the life of its changable constitution in itself, and dissoluble union with God, into a most happy unchangableness in both. In this passe, by way of transformation, under the fire-baptism, did Christ in his naturall creature-form, become the *lamb slain from the foundation of the world*. And so did he become the *first-born from the dead*, as well as *first-born of every creature*, in the same naturall form, as baptized, transformed, and brought into a state of unchangable life and union with his originally unchangable creature-form, together with his purely divine nature. All these things were transacted and finished in the Mediatur, before he set about the creation of the world.

Rev. 13. 8.
Col. 1. 15.
18.

„ Sr. Fra. Bacon, in his confession of faith, call's the Mediatur, the great
 „ mystery and perfect center of all God's way's with his creatures; unto
 „ which, all his other works and wonders do but serve and referr. I believe
 „ (say's he) that God is so holy, pure, and jealous, that it is impossible for him
 „ to be pleased in any creature, though the work of his own hands: that
 „ neither angel, man, nor world, could or can stand one moment in his eyes,
 „ without beholding the same in the face of a Mediatur: and therefore,
 „ that before him, with whom all things are present, the lamb of God was
 „ slain before all worlds: without which eternall counsell of his, it was im-
 „ possible for him to have descended to any work of creation; but he should
 „ have enjoyed the blessed and individual society of three persons in God-
 „ head, only, for ever. But that, out of his eternall, and infinite goodness
 „ and love, purposing to become a creatour, and to communicate to his
 „ creatures, he ordeined in his eternall counsell, that one person of the God-
 „ head, should be united to one nature, and to one particular of his crea-
 „ tures; that so, in the person of the Mediatur, the true ladder might be
 „ fixed, whereby God might descend to his creatures, and his creatures
 „ might ascend unto him. God delight's not to look upon any creature in the
 „ corruptible frame of the first creation, at best. He can endure to behold

Heb. 4. 3. them, only in and through the Mediatour, in whom alone *the works were finished*, or all creature- fullnes and perfection was compleated, *from* (or before) *the foundation of the world*.

In the same person of the Mediatour, are there two distinct natures, creaturely and divine. There are also two different branches of creature-nature, naturall and spirituall, enfolded into one, in the man Christ Jesus. And though intimately united into one, yet do they retain their proper distinction of naturall and spirituall, as well as both of them do retain their distinction from the purely divine nature, wherewith they are most intimately united in the same person. Creature-nature (thus of twain made up into one man, in Christ) is the only true immediate fountain and formative pattern of all things in both worlds. It is yet farther observable, that this complicated creature-nature in the Mediatour, is properly and peculiarly humane nature, which is comprehensive of all other. He that is, in his creature-nature, the *father of spirits* (Homer's *πατὴρ ἀνδρῶν τε θεῶν τε*, and virgil's *hominum sator atque deorum*, father of men and Gods, or angels) is called *the son of man in heaven*, or in his heavenly creature-state, in spirit. So might he be called, by way of anticipation, from or before the foundation of the world, as having in that heavenly state of his creature-spirit, a connaturall or innate propensity to a being linked with the mortall or fleshly part of humane nature, wherein he might exercise the organically life of a living soul; which accordingly was accomplished in the fulnes of time. And hereby did he gather up all kind of created being and life, into personall union with himself, and transformed all into a state of unchangable life and glory. Humane nature is of as broad a significancy as creature-nature. It comprehends in it all manner of creature-being, life, motion, and perfection. It has being, with the visible heavens, sun, moon, star's, &c. It has all manner of life, vegetal, sensuall, and intellectuall. *In the end* or latter time of *this world*, did Christ cause all the inferiour mutables of humane nature, in his own person, to passe under the fire-baptism, performable thereupon, by his originally immutable creature-spirit, in way of sacrifice to his father's will, as well as he had caused the mutable spirit of humane nature, in his own person, to passe under the said fire-baptism, before the foundation of the world. By the suffering, which, at first, his mutable creature-spirit was freely exposed to, in obedience to his father's will, he became *the lamb slain from the foundation of the world*. By his freely assuming and exposing the inferiour part of humane constitution, the life of his living soul, to the like suffering, did he put away sin, and compleat the sacrifice of humane nature,

in

in his own person. The Apostle does not deny (but suppose or grant) that Christ suffered in the intellectuall or superiour part of humane nature, his naturall creature-spirit, *from (or before) the foundation of the world.* He denies only that *he often suffered since the foundation of the world;* and asserts, that he did once suffer since, in the flesh. Heb. 9.
26.

All created beings are in their first production and formation, naturall, and changable, on all accounts. But some selected ones from amongst the elected sons of men, are not only transformed by the fire-baptism of the holy ghost, or third of the three that are one, into the incorruptible form of their naturall beings, but also have a seed of life originally unchangable, sown in them, as the immediate product and birth of the originally unchangable creature-form in the Mediatour. These have the double portion of the creature-spirit in the Mediatour, actually partaking of both the branches of his creature-nature, in their personall constitution, naturall and spirituall, whereby they are qualified for more eminent communion with God, then angels and other elected men, who partake only of the naturall part of creature-nature, in the Mediatour, as rendered incorruptible and unchangable, by the spirituall. The new-covenant, incorruptible frame of man's naturall being, is called spirituall, in distinction from all first-covenant life, or the first-created frame of man, on the left hand, as well as naturall, in distinction from the yet more excellent constitution of the double-portion'd saint, on the right.

The first image or similitude of God, that man did bear, was but the transcript, draught, resemblance, or similitude of the naturall creature-form in the Mediatour, and that, considered in its most inferiour, mutable, first-produced condition, though it was rendered immutable, before any meer created-beings were brought forth. In this image of God, can men exercise no higher then a changable, first-covenant communion with him. When by the new-creation, they are brought into a state of unchangable life, in their transform'd naturall beings, they have indissoluble union with God, and are qualified to exercise communion with him, in the new and everlasting covenant, ordered in all things and sure. The first
image of
God in
man.

2 Sam.
23. 5.

SECTION. II.

Concerning heaven.

BY heaven, I do not meane any created thing, visible or invisible, but the uncreated creature-nature in the Mediatour. This creature-nature in the two branches or parts thereof, naturall and spirituall, together with the divine nature in the same person, do make up three distinct heavens, as is abovesaid. The highest is the reserved, peculiar habitation of God himself, from everlasting to everlasting. The next wilbe the eternall abode of the choicest, double-portion'd saints. The third wilbe the eternall mansion of elect angels, and the inferiour sort of everlastingly saved men. These three heavens may seem to have bin aptly typified in the three distinct parts of Moses his Tabernacle, and Solomon's Temple, the outer court, the inner court, and the holy of holies. Into the third, the high priest only, a type of Christ, might enter. In the second, the other priests, types of those peculiar selected saints, that will be *kings and priests unto God* for ever, did serve. In the first or lowest, the whole multitude of common worshippers, not unfitly resembling the communality of heavens, *whom no man can number*, did perform their duty. The other three heavens, above-mention'd (which are all constituted in and by the creature-nature of the Mediatour, and three different communications of God, to and with his saints thereby, while he hath a church on earth, in mortall bodies) may also be resembled by the said three parts of the Tabernacle, or Temple. As for the distinct inhabitants of the two eternall heavens, fixed in the twofold creature-nature of the Mediatour, we may consider what it is Paul pray's for, on the behalf of the Ephesians. He pray's, *that they may be able to comprehend with all saints, what is the breadth, length, depth, and height of the love of God, or what are those communications of the love of God, which are made by measure, in and by the naturall branch of creature-nature in Christ's person, suited and proportion'd to those who wilbe naturall vessels of his glory, for ever; and not only so; but, that they may also know that love of Christ which passeth knowledge, or exceeds the capacity of the lower saints. So will they be filled with all the fullness of God, or with whatever love of God, is, in any sort, communicable to meer created beings, in their most enlarged state, and extended capacity. Again, the higher sort of everlastingly saved men, may seem to be signified by the hundred forty four thousand sealed*

Re. 1. 6.
5. 10.

Rev. 7. 9.

Eph. 3.
14. 19.

Rev. 7. 5.
8.

sealed ones, (a certain number, probably, put for an uncertain) in distinction from an inferiour sort, who are said to be *a great multitude, which no man could number, of all nations, kindreds, people, and tongue's*. Although the sealed ones be represented by a set number of men, selected out of the twelve tribes of Israel (who were, in generall, a type of the whole Israel or people of God amongst jews and gentiles) in distinction from the victorious palm-bearers; yet, may they consist of gentiles as well as jews; and the numberless multitude of the inferiour sort, with palms in their hands, may consist of jews as well as gentiles. The outward priviledges of the jews, or outward disadvantages of the gentile; *circumcision, or uncircumcision, avail* (or conduce) *nothing*, as to eternall life, *but a new creature*.

v. 9.

Gal. 6. 15.

These two distinct sorts of everlastingly saved men, may seem also to be intimated to us by the Apostle, Heb. 12; the choicer, by *the general assembly of the first-born*; the other, by *the spirits of just men made perfect*.

Heb. 12.
23.

SECTION. III.

Concerning hel.

AS that love of God which makes up a heavenly, eternall blessednes unto men and angels, is demonstrable and communicable only, in, by, and through the creature-nature of the mediatour; so also is that wrath, which is the principall ingredient into hel, or the eternall misery of wicked angels and men, demonstrable and exercisable upon them, only through the same creature-nature, in personall union with himself. By this will there be awaken'd up in them, a most exquisite sensibleness of punishment; and by the same will be given forth an unchangable and exquisite demonstration of everlasting wrath, upon them. Angels and men are the sole active causes of their own sins, and demeriting causes of their own punishment. And God, *who is judg himself*, wil be the most righteous excutioner and pourer forth of his vengeance upon them, by his own creature-nature. *It is a fearful thing thus to fall into the hands of the living God*. Vengeance belongeth unto me; *I will recompense, saith the lord: and again, The lord shall judg his people*. *Flaming vengeance and fiery indignation* will thus be uninterruptedly executed and everlastingly poured forth on all the fixed adversaries of God, and his gospel.

Heb. 10.
31.
2 Thes. 1.
7, 8.
Heb. 10.
27.

God, in his purely divine nature, as he ever was above all capacity of creating

ating men or angels, so will he ever be above all capacity of exercising and demonstrating love or anger towards them, when made, otherwise then by creature-nature, brought forth in personall union with himself. In the self same creature-nature of the Mediatour, was the foundation laid, for their production into being, and for the handling of them according to their demeanour towards him, when created, in a way of punishments and rewards, temporall, or eternall. As to temporall rewards and punishments, relating to first-covenant obedience, or disobedience against it, God himself declares in Israel's case, that as he can *rejoyce over them to do them good, and to multiply them*, in case they obey him; *so will he rejoyce over them to destroy them, and bring them to nought*, in case they rebell against him. And as *the righteous will rejoyce* in the finall and remediless destruction of wicked men, so doubtless will God also.

Deut. 28.
63.
Pl. 58.10.
& 104.35.
Rev. 19.
1.3.

There are two sorts of wrath exercisable by God towards men, temporary and eternall. The temporary is atoneable. It admits of reconciliation with the parties, towards whom it is exercised. The eternall admits of no remission, atonement, or reconciliation. It utterly and everlastingly excludes the parties towards whom it is exercised, from all future benefit of Christ's sacrifice.

Heb. 10.
26,27.

„No wrath at all, temporall or eternall, is to be found in the purely divine nature, singly considered; for *God is love*. He therefore saith; *Fury is not in me*. Wrath, as God is capable of exercising it, consists in that posture of an enemy, and face of displeasure, wherewith he cloath's, and arm's himself in the Mediatour, towards wicked angels and men, as the contrary form, visage, or appearance, unto that wherein he comes forth towards any, as he is their God and husband, upon the terms of, either covenant, first, or second. Wrath is exercised by God, in a suite, bleness to the covenant, unto the breach whereof, it relates.

i Jo. 4.16.
Ila. 27.4.
Retired
man.
pag. 111.

Tempo-
rary
wrath.

The wrath, due to the breach of the first covenant, is temporary, and conditional, admitting of atonement and reconciliation, by sacrifice, ransom, and intercession. Men that are, by sins of this kind, brought under the curse of the law, are capable to be redeemed from it, by him that was

Gal. 3.13.

Eternal
wrath.

made a curse for us. The wrath which wilbe certainly excuted on those that refuse and finally resist that work of God's spirit, whereby they should be brought into the obedience required by the new and everlasting covenant, is eternal, final, and irrevocable. The sinner does hereby become fixed in a posture of defiance and enmity against God, exclusive to all farther benefit by the Mediatour's

atour's sacrifice or intercession. Hereupon does God become unchangably fix'd in a posture of enmity, and face of displeasure against him. Such sinners therefore wilbe *punish'd with an everlasting destruction from the presence of the lord, and from the glory of his power.* 2 Thes. 1. 9.

The eternall wrath of God makes hel, or eternall death to men and angels; temporary, not. Christ did never bear the eternall, or everlasting wrath of God. He never descended into hel, any otherwise thē as the grave, or common state of all deceased men, is called hel. Of the cup of God's eternall wrath did he never drinke. Those that say, his sufferings were equivalently everlasting, through the infinite value of the person that suffered, let them shew ground for their assertion, in the scripture. He did drink only of the cup of God's temporary wrath, due to sins against the son of man; against the righteousness of our naturall beings, or the law of nature, *under which he himself was made, as born of a woman.* For this sort of sinners and sins only, did he die. His sacrifice concern's not sinners against the holy ghost, who *sin unto death.* They are to have no benefit by it. Their sin is unpardonable; admit's no atonement, remission, or reconciliation. *All manner of sin and blasphemy shalbe forgiven unto men: but the blasphemy against the holy ghost shall not be forgiven. Who soever speaketh against the son of man, it shalbe forgiven him: but who ever speaks against the holy ghost, it shall not be forgiven him. Christ did die for all men. He is the propitiation, or the atoning, pacifying sacrifice for the sins of the whole world.* He suffered for all sinners, but not for all sins. He was not a propitiation for sins against the holy ghost. He came not to save them who finally resist that regenerating work of his spirit, whereby alone 'tis possible for them to be saved. They that wickedly fix themselves in a state of everlasting enmity to his spirit, he will judicially fix them in a state of everlasting death, under his wrath.

Christ did never bear the eternall wrath of God.

1 Jo. 5. 16.

Mat. 12. 31, 32.

2 Cor. 5. 14. 15.

1 Jo. 2. 2.

If Christ had, so much as equivalently, suffered eternal death, or everlasting wrath, why should not sins against the holy ghost be pardonable, and such sinners be saved, as well as others? Yea, why may not the devil and his angels also put in for a share in the redeemer? What should hinder but that all angels and men may be eternally saved, as some have fondly imagined? To what purpose did Christ beare everlasting wrath, in case they that are under it, can find no relief thereby? *He doth give eternal life to as many as the father hath given him.* And he doth effectually deliver and preserve them from ever falling into eternal death. But he never delivers any from everlasting wrath or eternal death, who are once directly under the power thereof. Whoever they be that finally refuse to passe under the

Jo. 17. 2.

T

fire-

Q.

A.

Luk. 13.
23, 24.Mat. 7.
13, 14.

fire-baptism of his spirit, into heaven, will finally fall under the fiery indignation of it, into hel. Will any aske, whether more do not fall under the fiery indignation of God, into hel, then passe under the fire-baptism of his spirit, into heaven? Christ, that best know's, answer's this question himself. When one said unto him, lord, are there few that be saved? his answer was; *Strive to enter in at the strait gate: for many even of those few that will seek to enter, shall not be able. Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. But strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.* Something of like import we find in a heathen poet. He fancies Ænæas to be in the cave of one of the sibyll's, desiring her to direct him towards the place of the infernal king, (Pluto, or the devil) that he might there come to the sight of his deceased father, Anchises. The poet frames her answer, on this wise.

Virgil.
Æneid.
lib. 6.

*Tros Anchisade, facilis descensus Averni:
Noctes atque dies patet atri janua ditis:
Sed revocare gradum, superasque evadere ad auras:
Hoc Opus, hic labor est. Pauci quos æquus amavit
Jupiter, aut ardens evexit ad aethera virtus,
Diis geniti potuere.*

The sense hereof is, *that the way or descent to hel is easy, the gate alway's open; as for heaven, some few only, born of God, are enabled to get up thither.*

CHAPTER. V.

Concerning the Trinity.



He way to this great mystery, is, in some measure, facilitated by what hath bin already said of the divine and creature-nature of the Mediatour, in the two precedent chapters. As for the word, person, used by men in this great affaire, it may be convenient to consider what sence and extent it carries, in humane authors. It denotes a rational, or intellectual being, individuated, or discriminated from all other individuals, by some discernable form, sensible or intelligible. Without some such personal appearance or manifestation, no intellectuall being, creaturely or divine, can properly be called a person.

There

Jacob's
ladder.
pag. 1.

There are three distinct essential properties or powers of discerning and willing, in one and the same divine essence, by which God doth take all his counsells within himself. These three eternall springs of operation in the divine essence, have by the production of a threefold image of themselves (their purely divine, and twofold creaturely form) exhibited themselves in a personall discernableness, glory, or visibility, to themselves, to angels, and to men. These three great powers, essentiall properties, or eternal springs of operation, in the divine essence (considered seperatly and apart from all form or personall manifestation of themselves, divine or creaturely) are the three that are one, impersonally, and so, invisibly, either to themselves or others. They may so be called *three*, *father*, *WORD*, and *holy ghost*, but not properly three persons, because they have no personall appearance, which is necessary to the constitution of a person. The production of the threefold image, or personal appearance of themselves, hath bin above spoken to. By the first, their purely divine form, they were and wilbe eternally visible to themselves. By their naturall creature-form, they are personally discernable to the naturall, or first-created understanding of angels and men. By their purely spirituall creature-form, together with the naturall, as baptized and transformed thereby, into a state of unchangeable union therewith, do they come forth in a personal appearance or manifestation, calculated and proportion'd to new-creature understanding. *The three that are one*, will for ever personally appear to the elect angels, and the inferiour sort of everlastingly saved men, in their complicated creature-form, made up of twain into one. The more raised, excellent sort of everlastingly saved men, will se and enjoy them in such personal manifestation as they give of themselves, in their divine and complicated creature-form, together. But the purely divine form, singly and seperatly by itself, is that personal appearance or visibility, wherein they are discernable to themselves alone, exclusive to all others.

They who are truly three, and as truly one, in the purely divine essence, may be termed three persons; but are also as truly one person, in their threefold personal appearance, glory, image, or manifestation. They are not so three distinct persons in the same divine nature, as three angels or men are, in the same angelical, or humane nature. For then they would be directly three Gods. They may seem rather to be so three persons, as one and the same individuall man may be called three persons, with reference to a threefold personall appearance, wherein he is capable to come forth; first, in mortal flesh, to his fellow mortalls: secondly, in the state of a seperated

spirit, discernable to angels and other seperated spirits of men, from all others: thirdly, in a joynt personal appearance and consistency of his spirit with his rarefied, transparent, spiritualiz'd, incorruptible body, inseparably reunited at the resurrection, wherein he does become everlastingly discernable from all others, to angels and men, in a state of eternall life or death. All the three that are one God, do appear to themselves, or others, in each personal manifestation of themselves, divine or creaturely. Yet are they not three threes, or Trinities, but one Trinity.

God the father is three and one in the purely divine essence. God the son is the personall manifestation or glory of the three that are one, whereby they do become discernable to themselves, and to their creatures. He then that say's, God the father and God the son, say's, in short, all that's to be said of God, if the Apostolical Phrase, or form of sound words may find place with us. *Grace, mercy, and peace be with you* (say Paul and John) *from God the father, and from the lord Jesus Christ, the son of the father*; that is, from the three that are one in the divine essence; and from the same three that manifest themselves also to be one, in their divine and creaturely forms. *Whosoever abideth not in the doctrine of Christ, hath not God, the father. He that abideth in the doctrine of Christ, hath both the father and the son.* And he that hath them, hath all; even, *father, WORD, and holy ghost*, as bearing record in, or as manifesting and revealing themselves by the son. *No man hath seen God, the father, at any time*; nor ever can se him, otherwise then as declared by the only begotten son. *No man knoweth the father, immediatly, save the son*; nor at all, save those to whomsoever the son will reveal him. God the father and son still go together. They are loved and received, or hated and rejected together. *He that hateth me, hateth my father also*, say's the son. *He that loveth me, shalbe loved of my father*; and *I will love him*. *He that receiveth me, receiveth him that sent me*. And, *he that hath seen me, hath seen the father*, in and by me.

2 Jo. v. 3.
2 Thef. 1.
1, 2.
1 Tim. 1. 2.
2 Tim. 1. 2.
Tit. 1. 4.
2 Jo. v. 9.
1 Jo. 5. 7.
1 Jo. 18.
Mat. 11.
27.
Jo. 15. 23.
14. 21.
Mat. 10.
40.
Jo. 14. 9.

CHAPTER. VI. SECTION. I.

Concerning the creation of the world.



1sa. 9. 6.

Having already heard of the absolute compleatness of the Mediator's person, as furnished with all power, and suitable means for such work, let us now consider and observe this wonderfull counsellor and everlasting father of all created beings, as travelling in the greatnes of his strength, and excellency of his Majesty, towards the production of the world, with all the furniture thereof,

into

into being, life, and ornament. He that, in respect of his divine nature, is called the image of the invisible God, is, in respect of his creature-nature, called the BEGINNING, the first-born of every creature, and first-born from the dead. In this BEGINNING was the WORD that is God, and in and by it, did he make all things, in heaven and in earth. All things were created by him and for him. For it pleased the father, that in him, for this very purpose, should all fulness or perfection dwell, divine, and creaturely; all creaturefulness, naturall and spirituall, as the proper roots, and immediate fountains of two creations or worlds, natural and spiritual; corruptible, and incorruptible. By him God made the worlds. In the BEGINNING, or first-born of every creature, God created the heaven and the earth. Thus is Christ himself, the BEGINNING of the creation of God. In and by this BEGINNING were all created beings brought forth, visible and invisible. Both sorts of things, put together in man, were temporary and mutable in their first make; are eternal and immutable in their second. Men are first made naturall, and corruptible: afterward, spirituall and eternall. That the whole first creation or world, was a corruptible, though not a corrupt thing, even as it came fresh and clean out of the creatour's hand, the sin and fall of many angels and all men, is a demonstration, beyond any colourable exception.

Christ, who is the head of every man, is in his creature-nature (oftwain made one) the immediate fountain of all natural and spiritual being, light, life, motion, wisdom, and understanding, in both creations. He is the influencing and formative patern, by which men and angels are made, and unto which they ought to be conformed in all their operations, and demeanour. He is the material, formal, efficient and final cause of all things. For of him, through him, and to him, are all things. All were created by him, and for him. By him were the worlds made: and he is the heir of all things, in both. He may be called the matter of matters, or the first matter of all things; the form of forins, the patern, fountain, father, mother, womb, seed, root, parent, and architect of the world, by whom all things were brought forth, and are ordered or disposed of, from first to last. Whatever creature-being, life, or motion, is to be found in both creations, the same is eminently to be found in himself, the original patern and fountain of all. He is the first-born creature, on all accounts. He gives formation and birth to all the rest. In (or among) all things, he hath the pre-eminence. Before Abraham, yea, or Adam, or angels were, he was, in his creature-spirit, and in that all the angels of God worshipped him, even in that universall humane spirit, which

1 Col. 1. 15.
19.
Jo. 1. 1, 4.

1 Pe. 1. 23.
Heb. 1. 2.
Gen. 1. 1.
Rev. 3. 14

1 Cor. 1. 15.
46.

1 Cor. 11. 3.

Ro. 11. 36
Col. 1. 16.

Heb. 1. 2.

Postellus.

Col. 1. 18.
Jo. 8. 58.

was the the lord, father, and root of David. As to that fleshly part of humane nature, wherein he became also, *in the fulnes of time*, the son and branch of David, he was therein made *little lower then the angels*, or for a little season, inferiour to them, till by death and resurrection, that lower branch of humane nature was also transform'd into the incorruptible state thereof. This was the riddle with which Christ himself puzzled the Pharises, when he said, *if David in spirit call him lord, how is he his son?*

Heb. 2. 7.
Mat. 22.
45.

As to the method, wherein created beings were brought forth, pure intellectuall life may seem to have bin first set up, in angelical nature; the sensual part of the world, was next. And lastly, these two so distant parts of the first creation, were personally united in the constitution of man. So is he only the comprehensive microcosm, the epitome and summ of the whole creation.

The purely intellectual being of angels, may, not unfitly, resemble the purely divine form, or image of the invisible God, in which the three that are one do remain invisible to any but themselves. The sensuall or visible part of the creation, as erected single and apart from the intellectual, may resemble that originally changable creature-form in the Mediatour, wherein the three that are one, exhibite themselves in a discernableness to the naturall understanding of men and angels. These two so vastly distant parts of the creation, brought into a joynt-consistency, and most intimate union, in the constitution of man, may fitly shadow forth to us that personal appearance of God, which is made up of creature-nature, as personally united with the divine, in the Mediatour. Thus the whole world may seem, in some sort, to have bin created in the image of God, or to carry in it a shadowy resemblance of the trinity, both as to their three distinct personal appearances, and the very method of their production, by the three that are one in the divine essence. Furthermore, the first constitution of man, as made up and compounded of the intellectuall and sensual parts of the creation, in a dissoluble union, may fitly represent to us, the dissoluble union of the natural and originally changable creature-nature of the Mediatour, with his divine. Again, the indissoluble union of these parts in man, at the resurrection, may resemble the indissoluble union, which the changable creature-nature in the Mediatour, was brought into, with his divine, when it became the *lamb slain, and first-born from the dead*.

Neither angels nor men were at first created in the state, wherein either of them were for ever to abide, but out of which they are necessarily and unavoidably to passe into an endlesse and unchangable state of honour or dishonour,

dishonour, eternal life or death, accordingly as they shalbe found to have made a lawfull or unlawfull use of what at first they received, by a willing submission to, or wilfull refusall of the second, finishing hand, and counsell of their creatour.

S E C T I O N. I I.

Concerning the creation of man.

MAN is said to have bin *created male and female*, before any mention is made either of his body, or a woman. In the spirit of man, singly considered, as without the body, there is an intellectual part, that can live and converse intuitively, above and without any bodily organs, after the manner of angels. This is the superiour part, the lord, ruler, husband, male, or man in man. There is also an inferiour, sensual part, or power of animalish life and operation, latent and dormant in the same spirit, before it enters the body, which is the female or inferiour part, the woman in man, that ought to be subject and obedient to the government and dictat's of the superiour. By this latter part or power in man's spirit (however dormant before its entrance into the body) did the universal creature-nature or spirit in the Mediatour, as also do the spirits of all men, stand distinguished from meer angelical spirits or nature. For in angels was never any such concreated dormant power, or capacity, whereby they might have any innate or connatural tendency of desire to enter into personal union with an earthly body, in order to the exercise of the animalish life of reason and sense. That creature-spirit then in the creatour, in and by which all created beings are brought forth, was originally and properly a humane, not angelical spirit, but comprehensive of angelical nature amongst the rest, as also is every individual man. Man ha's being with all inanimate parts of the creation, and a life of vegetation, sense, and reason, with trees, beasts and angels. The Apostle in his prayer for the Thessalonians, intimates unto us the three essential ingredients into every man's personal constitution, *spirit, soul, and body*. Whatever suspension of exercise, or temporary alteration is incident unto any of these essentials of man, they do never suffer annihilation, but do make up his proper, discriminating form, whereby he will for ever stand distinguished from all other works of God's hands, in both worlds. Angels, good or bad, will ever be *spirits and flames of fire*. And men, good or bad, will ever consist of
 „ spirit,

Gen. 1. 27

1 Thes. 5.
23.

Retired
man.

pag. 51.
& 69.

„ spirit, soul, and body, reteining the powers and operations, incident and
 „ proper thereunto, after they shall have passed by a considerable and irre-
 Dan. 12. 2 „ vocable change, through the resurrection from the dead, into everlasting
 Jo. 5. 29 „ honour or everlasting contempt; eternal life or death.

The body of man was formed of the dust of the ground. When the father
 of his spirit, had formed and fitly disposed a body for him to live and act
 in, he breathed or put his spirit into that body, called the *breath of*
 Gen. 2. 7. *life*, or *spirit of lives*, as the original import's, to wit, of all meer creature-
 life; vegetal, sensual, and rational, in and by the body; and intellectual or
 angelical also, above and without the body. Thus, *the man became a living*
soul.

The soul, or souly, animalish life of man, is that which result's from the
 personal union of his spirit with his organized body. The soul, strictly taken
 for this meer souly life of man (as distinguished from his spirit, which can
 exercise an intellectual, inorganical life, above and without the body) ceases,
 or sleep's, at the dissolution of the body. As there was a dormant power of
 all organical life (vegetal, sensual, and rational) in the spirit of man, before
 its union with the body; so is there again the same dormant power in it,
 between the dissolution and resurrection of the body. But this makes no-
 thing for the opinion of the psychopannychites, that assert the sleep of the
 soul, after death, if by soul they understand the whole spirit of man, even
 all that man is, saving only his earthen shell, or mortal body, as men do
 usually and more generally take the word, soul.

The spirit of man receives a signall awakning into the exercise of its su-
 perior, intellectual, intuitive, inorganical life, and way of converse after
 the manner of angels, by the dissolution of its mortal body. But all the
 organical life of reason and sense, exercisable only in and by the earthly
 body, must needs be suspended in the spirit of man, after death, till reunited
 again with its risen body, in the glory of the resurrection. The spirit of
 man, while in the body, and much awake, as to all manner of souly life
 and organical operations of reason and sense, is so much asleep in the
 dust of the body, as to its far more excellent kind of life and operation, in-
 tellectual, intuitive, supersensual, and angelical, that but few can be per-
 swaded, any such thing is at all incident unto it, before the death of the
 i Cor. 13. 1. body. But the Apostle intimates unto us, that the *tongue of angels* (or, the
 intuitive, angelical way of expressing our inorganical conceptions) as well
 as the *tongue of man* (or a dexterity of expressing our organical conceptions;
 by a sound of words) may be found, not only in true spiritual saints, while
 in

in the mortal body, but in such men, as may yet through the want of new-covenant union with Christ, *become as sounding brasse, or a tinkling cymball.*

Thus have we heard something concerning the three essential ingredients into the constitution of every individual man; spirit, soul, and body. Men usually take notice but of the weaker, lower, female power of organical reason, exercised in the way of a living soul, by the body. Hereupon the Philosopher thinks he ha's given us a full, comprehensive definition of man, when he tell's us, that he is a rational animal, or a reasonable living creature.

SECTION. III.

Concerning the twofold image of God, wherein man was at first created.

God said, *let us make man in our image, after our likeness. So God created man in his own image; in the image of God created he him.* Man was created in the image of God, on a twofold account: first in respect of the essentials of his constitution; secondly, in regard of the righteousnes, or the upright, orderly, pure, and spotless frame of those essentials, as put together in him. The former is the image of the Trinity, or of the three that are one, in their divine and creaturely forms. This little world, man, *in his whole spirit, soul, and body*, as wel as the greater world (even the whole first creation, in the intellectuall and sensuall parts thereof, first seperately, and then as united in man) does resemble the three that are one, as exhibiting themselves in a discernableness to their own infinite understanding, and to angels and men.

Gen. 1.
26, 27.

r?
In his
essentials;

The spirit of man considered apart by itself, is a shadowy resemblance of the purely divine form of God, wherein the three that are one, are visible to their own peculiar discerning, but invisible to all other. Yea, higher; the spirit of man, as having in it the three distinct powers of vegetal, sensual, and intellectuall life, may seem no unmeet shadow of the very divine essence and the three distinct essential properties or eternal springs of operation, whereby the three that are one, do bring forth themselves in a discernableness to their own and other understandings.

The body of man resembles that naturall creature-form, *in which the fulness of the Godhead dwells bodily*, and wherein the three that are one, do become personally visible to the naturall discerning of angels and men.

Col. 2. 9.

The joynt consistency of the spirit and body in personall union, resembles that personal appearance of God, which is given in the complicated creature-form, inseparably united with the divine, in the Mediatour. And as man may thus appear to be a comprehensive shadow of all that is in God; so is he the comprehensive substance of all that is in the world, even of all created beings, and of all manner of life exercisable thereby, vegetal, sensuall, and intellectual, or angelical. He is the only creature, in whose personal constitution the whole creation is summ'd up, and by whom the three that are one in the divine essence, and that personally exhibite themselves in the Mediatour, are (in some sort) represented.

The *three that are one*, did enter into a more peculiar consultation about the making of man, then about all other things. In pursuance thereof, did they put forth their distinct powers, in a holy combination of workmanship, about the shadowy draught, image, figure, or similitude of themselves, in the composition of an earthly man. *Let us (say they) make man in our image, after our likeness.*

This image of God, which man, in the very essentials of his primitive constitution, did bear, cannot be utterly extinguished, and for ever lost, without his ceasing to be a man. He will for ever consist of body, soul, and spirit, as making up his discriminating form, by which he is distinguished from all other creatures. This image of God in man, may seem to be meant, and this only, in the reason God himself gives, why men shall die for murder. *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God, made he man.* Should that image of God be meant, which man did bear in the pure and spotless righteousness of his first created naturalls, all men since the loss of that, by Adam's fall, would be exposed to the like fear Cain *Gen. 4. 14* seem'd to have upon him, to wit, that *every one that findeth them, may slay them*, and be unaccountable; because that image of God in them, is lost. But should the best man on earth, kill the most brutish, debauch'd person in the whole world, without evident commission from the supream law-giver, or in such a way as is justifiable by the common light of reason in mankind; he must die for it, by this law. The law is strict, and universall, admitting no exception or excuse. *Whosoever he be that sheddeth man's blood, by man shall his blood be shed.* God only could pardon David, when wilfully accessory to Uriah's death, at the siege of Rabbah. *I have sinned against the lord, said David. And Nathan said, the lord also hath put away thy sin; thou shalt not die.* *2 Sam. 12. 13.*

Come we now to consider of the image of God in man, as he had in his first production, a draught, copy, or transcript of the spotless righteousness, which

which the natural creature-form in the Mediatour, was originally furnished with, even in the mutable state thereof.

In his
righte-
ousnes.

The first-born creature in god the Mediatour, was brought forth in a frame of mind and state of life, exactly conformable to the original mind, will, or law of God, exhibited in the highest character of his essence, the purely divine form. And it never did contradict, resist, or, in the least, rebell against the will and mind of God, shining forth to it, in the divine form, or *image of the invisible God*.

In a shadowy resemblance of this, was man at first created; but continued not long. His spirit was formed in an unblemish'd, but mutable conformity to the will of God. And all his inferiour powers of life and operation, were set up in exact conformity to, and harmony with his own spirit. In this first-created order, due subjection and compliance of all inferiour powers of life, discerning and desiring, to and with the superiour, did the naturall righteousness of man's first-created state, consist. His inferiour, sensuall powers were no way's exorbitant or factious, but readily and willingly subservient to his intellectuall. There were not found any violent, unruly motions or passionate insurrections of the inferiour, female part of man, against the superiour, in his primitive, paradisaical constitution. The naturall righteousness of the *first-born*, mutable creature-nature, in the Mediatour, did consist in its due subjection to, and orderly compliance with the known mind and will of his divine nature. *God is the head of Christ*. Christ, in the most inferiour branch of his personal constitution, did ever hold with his head; never clash'd with, resisted, or disobey'd it, in the least. *Christ*, in his creature-nature, *is the head of every man*. Man's resisting or clashing with the declared will and mind of this head, is disorder, unrighteousnes, rebellion, sin, a breach of the mutable, first-covenant union with God, wherein he was created. This breach with God, made by man's foolish choice, and disorderly operation, deprives him of the original righteousness of his primitive constitution. When once the spirit, or intellectuall part of man, has quitted the government of its head (the creature-spirit in the Mediatour's person) the sensuall powers are judicially permitted by God to quit the government of their head, the intellectuall power in man; to prevail, and triumph over it. Thus is the whole person of man brought into disorder and confusion: this little world is turn'd up-side down. Sensuall powers usurp the throne, and so the whole man run's head-long into those licentious madneses of degenerate nature, that brought the flood upon the old world, and both temporall and *eternal fire* on the Sodomites.

1 Cor.
11. 3.

Gen. 6.
Jude. v. 7.

Luk. 20.
36.
1 Pe. 1. 3.
Ro. 8. 29.
Col. 1. 18.

The second image of God's righteousness, which men are caused to bear (as brought by the fire-baptism, and new creation, into conformity with Christ in his death and resurrection) can never be lost, as the first was. This makes them *children of the resurrection, brethren of the first-born from the dead*. Their righteousness they are hereby possess'd of, is everlasting; because their union with God is indissoluble. They that once thus *know Christ after the spirit, have eternall life abiding in them*.

CHAPTER VII.

Concerning the law of God.



All created nature ought in all its actions and motions, to be under some kind of restraint and limitation or other, from the supream being, that created it. This restraint, put by the creatour upon rational and intellectual creatures, is called law. The will or mind of the creatour, expressed, and manifested, is the rule or law, by which the wills and understandings of men and angels ought to be regulated, in all their operations.

2 Tim. 1.
13.
Ro. 1. 2.
3. 2.

There are three generall editions of this law. The first is given forth in the very person of the Mediatour, by the three that are one in the divine essence. The second is written by the Mediatour himself in angels and men, as a lively transcript or copy, of what is originally in himself. The third is expressed by the Mediatour in a *form of sound words*, called the *holy scriptures*, the *oracles of God*.

SECTION I.

Concerning the law of God, as published in the Mediatour.

The most absolutely supream and original edition of the law, mind, and will of God, is that which the three that are one in the divine essence, did from all eternity expresse in their own purely divine form. But as in this highest form, singly considered, they were situated in a sublimity of being,
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transcendently above all capacity of creating men, angels, or any thing else, so is the essential expression of their eternal mind therein, singly and by itself considered, transcendently above the capacity of men or angels, when created, ever to read or understand.

By the creature-nature, therefore, which the three that are one, condescended to bring forth, in personal union with their own purely divine form, did they capacitate themselves both for the creation of the world, and for the rendering their mind intelligible to men and angels, when created, as a rule and law to be observed by them, in all their operations. This intelligible copy of what was first expressed unintelligibly to any but the lawgiver himself, in the supream original, exactly accords therewith, and being found in the same person of the Mediatour, who is God, may also well be termed the original law of God, in reference to the law of nature in created beings, and of the scriptures. 'Tis the original draught, or first expression of the mind of God, that's intelligible to such creatures as are concern'd to take notice thereof. The characters or expressions of God's mind, as exhibited and given forth in his own creature-nature, are exactly calculated and suited to angelical and humane understandings. What men or angels are to be, do, or suffer, in obedience and conformity to the will of God, is therein legibly, exemplarily, and intelligibly expressed. In conformity to what the first-born of every creature was, did, and suffered in its first-produced, mutable state, they are exemplarily taught, never to do any thing contrary to the will of God, exhibited as a rule of naturall righteousness; nor yet to refuse or decline any such *suffering according to the will of God*, as is conducive to the bringing them into fellowship with *the first-born from the dead*, in the life and righteousness that is unchangable and everlasting.

The expression or signification of the will and command of God, in the naturall, and originally mutable creature-form, or first-born of every creature in the Mediatour's person, singly considered, is the original draught of the law, intelligible to men and angels. The mind, will, or command of God, as expressed in and by the purely spiritual, and originally incorruptible creature-form in the Mediatour, together with the natural (as thereby baptized and transformed into a state of unchangable life and union with it, and the purely divine) is the original gospel, or evangelical dispensation of the will and command of God, intelligible to spirituall, new-creature understanding.

SECTION. II.

Concerning the law of God, as published in man.

Pure rational nature, planted at first in man, or gradually awaken'd, enlightned, and restored since the fall, is a transcript, or copy of the living law or mind of God, expressed in the originally mutable creature-nature of the Mediatour. He that in and by his creature-nature gave men their naturall beings, in a state of spotless purity and uprightness, is, in and by the same, *the true light, which lighteth every man that cometh into the world.* Jo. 1. 9. This light set up in man, is a law to him. It is *the law of nature, written in his heart,* rendring him *a law unto himself, which excuses him when he does well,* and *accuses him when he does ill.* Ro. 2. 14, 15. His conscience is bad or good, accordingly as he disobey's or obey's this light within him; allow's or not allow's himself in the breach of this law. The light and true dictates of naturall reason, or rationall nature in man's mutable, first-created constitution, are the law of nature in man. In the truly evangelical man, as baptized, regenerated transformed, and brought into a state of grace, is to be found a lively copy or transcript of the original gospel-dispensation, and expression of the mind of God in the Mediatour.

The will or command of God, as intelligibly represented in the Mediatour's person, to the naturall, first-created capacity or understanding of man, is called the law. As it is peculiarly represented, in and by the Mediatour, to the spirituall capacity, or new-creature-understanding of regenerate beleevers, it is called gospel. Obedience to the command, in the former delivery of it, is legal obedience, performable in the power of rectified naturall principles. The obedience performable in new-creature principles, to the command of God, in the latter manifestation of it, is evangelical, and everlasting.

The compact between God and men, as to the duty and obedience performable by them in the power of their mutable, naturall, first-created principles (and as to the rewards thereof, and punishments of the contrary, dispensable on God's part) is termed the first covenant. The compact, in which man's communion and converse with God, and his duty and obedience to God, are managable and performable only by the spirituall, unchangable principles of new-creature life, is the second, new and everlasting covenant, *ordered in all things, and sure.* No threatenings or curses attend the dispen-

dispensation of this, nor therefore is any danger or punishment incident to those that are once in it. For they *are not under the law, but under grace; not under the law of works, but the law of faith; not in the first covenant, which is faulty; but the second.* As for the reward of grace, to those that are under grace, or in the new-covenant union with God, it is no lesse then eternal life. To those that are under the law of works, or but in the mutable, first-covenant union with God, great dangers and punishments are incident, temporal and eternal, on such departure from God, and rebellion against him, as they are capable to be found guilty of. And the utmost rewards of any possible obedience, performable by them therein, are but temporal, not eternal. No such thing as eternal life is contained in any promises that are made to any obedience, performable in that covenant, as hath bin above declared. Eternal life is the peculiar *reward of grace*, to those that are *under grace*. It is not at all to be found amongst the *rewards of debt*, due to those that work righteousness under the law, in but the naturall principles of their first make.

Ro. 3.27.
Heb. 8.7,
8.

Ro. 4.4.

The same command of God in the legal and evangelical dispensation of it, may, in generall, be called the law of God. But for distinction sake, as legally dispensed, and as it is discernable to, and (in some measure) performable by the naturall man, in his changable principles, it is called law. And as it is evangelically dispensed, discernably to, and performable by the spirituall man, in the unchangable principles of new-creature life, it is called gospel.

The law of nature, if taken generally for all manner of expression of God's mind in naturall beings, is thus distinguishable. First, it may be considered of, and distinguished as *lex natura naturantis, or naturata*; as the law of nature, originally expressed in the first-born creature-nature of the Mediatour, which gives birth to all created nature; or, as thereby transcribed and copied forth in meer first-created beings.

Secondly *lex natura naturata*, or the law of nature in meer created beings, is capable also of a twofold consideration. It is either speciall, and peculiar, in the rational and intellectual nature of men and angels; or general, in all created naturall beings. What the former is, and of what use, hath bin in some measure declared. The latter also doth principally relate to the instruction of man, in whose nature and personall constitution all kind of created being is summi'd up.

The law of nature, or mind, will, and law of God, as generally and universally express'd in all created nature, what can it be, but the right fashion

fashion

fashion and constitution given by the creatour to all his creatures, as they came fresh and pure out of his own hands, with his image and superscription impressed or stamp'd upon them? In a more peculiar manner, is the image of God, which is distributively and scatteredly found in the various parcells of the whole creation, put together and drawn forth in the particular nature and composition of man; of whom alone therefore it is said, *Gen. 1. 27* that in the image of God he was created. But with reference to his instruction, is the image of God distributively drawn in all other parts of the creation, as well as contractedly in himself, the abridgment or epitome of all. The mind of God, as drawn forth and exhibited to him, in the right constitution and operations of all first-created beings, is propounded to his observation, with a teaching and instructing significancy. The whole book of the creature is tendered to him, to read and make use of, not only for the necessities of his bodily life, but for the instruction of his mind. *Psal. 19. 1, 4.* *The heavens declare unto him the glory of God: and the firmament sheweth his hand-work. Day unto day uttereth speech; and night unto night sheweth knowledge. There is no speech or language, where their voice is not heard. Their line is gone out thorow all the earth, and their words to the end of the world.* This edition of the mind or law of God, in the great volume or universal book of nature, men ever had without them, as also in the lesser volume or abridgment of the same within them, wherein to read and understand their duty. The holy scriptures (which are a far yonger volume of the law of God) doe not invalidate, rescinde, or render useles unto man, the law of nature in the book of the creature, nor yet any wayes disoblige him from a due observation of the instruction, ministred to him therein; but they do direct him to take notice of the mind of God, so signified to him; and rebuke him for not demeaning himself in a suitableness to such instruction as he receives therefrom. *Ro. 1. 18, 21.* *The wrath of God is revealed from heaven, against all ungodlines and unrighteousnes of men, who hold the truth in unrighteousnes: because that which may be known of God, is manifest in them; for God hath shewed is unto them. For the invisible things of him from the creation of the world are clearly seen by the things that are made, even his eternal power and Godhead, so that they are without excuse; because that when they knew God, they glorified him not as God. For the first 2500 yeeres of the world, mankind had no other book but the book of creature-nature in the creatour, and of created nature in themselves and the rest of the creation, to read the mind of God in, which they are highly concerned to obey. Even the gospel doctrine of the crosse of Christ, that's to come upon the whole first-created constitution of man, is figuratively preached*

ched unto him by the common law or course of created nature. The elder in birth, or by creation, serves the yonger but more excellent in dignity, to its own advantage. Grasse and other vegetables lose their most inferiour kind of life, for the gratifying and feeding of a higher rank of creatures, indued with sense, and find their own again with usury, by way of resurrection, in the life of sense. Things indued only with a life of sense, by losing that, in order to their becomming meet food for man, do find their own again with usury, by way of resurrection, in conjunction with the rational life of man. By all this figurative doctrine in the universall book of the creature, is man instructed, as to the requisitnes of his yeilding up his mutable powers of rational life, as a *reasonable sacrifice* to the will of God, in order to his finding all *again with usury*, in new creature, *spirituall life, hid with Christ in God.* Ro. 12.1. Col. 3.3.

SECTION. III.

Concerning the law or mind of God, as expressed
in the holy scriptures.

THere are two dispensations of the mind, will, or command of God, expressed in his written oracles, the scriptures of truth. The one is, by way of distinction, called law; the other, gospel. The former is the legal, the latter is the evangelical dispensation thereof, unto man. In the former dispensation, it is called *the law of works*; in the latter, *the law of faith*. The true original of both, is to be found only in the person of the Mediatour. And a lively transcript or copy of both, out of the said original, was to be found in the persons of varioussly constituted men, long before these written oracles were dispensed in a sound of words, either by *Moses the faithfull servant*, or by *Christ the son of God*. Angels are above this dispensation of the mind of God. This is an additional help, peculiarly calculated and suited to humane sense. The good angels may seem no otherwise to be concern'd, then as ministring spirits and serviceable instruments under Christ, in the inferiour part thereof. *The charrets of God were twenty thousand thousands of angels*, attending the lord in *Sinai*, at the delivery of the law. And Stephen tells the jews, that they *received the law by the disposition or ministry of angels, who are ministring spirits, sent forth to minister for them who shalbe heirs of salvation*. But as to the more signal discovery and exposition of the evangelical part thereof, by the son himself in the flesh, and his Apostles, 'tis

Ro. 3.27.
Hcb. 3.5.
6.
Psal. 68.
17.
Act. 7.53.
Hcb. 1.14

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- 1 Pet. 1. 12. said, that *the angels desire to look into the things* therein treated of. As for the evil angels, they were past all cure, long before these written oracles were in being. They were in their everlasting chains of darkness, above two thousand years before one syllable of them was written. They therefore may seem to be no otherwise concern'd therein, then so far forth as they are permitted to use all possible means and way's of delusion, for the hindring and baffling of the minds of men, so as that they may not receive any benefit thereby, or, at least, not the great benefit of all, eternal life. This is their trade; and profound, subtle, skillfull, dextrous artists they are, for such night-work. They have crafty, notably contrived methods of delusion. *The God of this world* bestirr's himself principally on this account, even that he may *blind the minds of men, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* The case of mankind, on the fall of Adam, was not desperate and remediless; as the case of the fallen angels was. Had it, the scriptures had bin altogether useles as to the principal design therein, next the glory of God, the salvation of men. But *they are able to make men wise unto salvation, through faith which is in Christ Jesus*, by which alone they can see, understand, and own the full reach and significancy thereof.
- The dispensation of the mind and will of God, in his written oracles, is twofold. The first was given forth by the immediate hand and ministry of *Moses the servant*: the second, by the immediate hand of the son himself.
- Heb. 1. 1, 2. These two volum's of written oracles are called the *old and new testaments*.
- 2 Cor. 3. 6. 14. These two testaments, are two distinct scripture-dispensations of law and gospel. The former is inferiour, as to cleerness and fulnes of manifestation, to the latter. In the old testament, the law was delivered by Moses unto Israel, *in tables of stone*: the gospel-doctrine of the cross was represented in typical sacrifices, &c. which were figures of the death of Christ, and of the *reasonable service* or sacrifice of our first-created rational powers, required of us, in order to our being brought into *conformity with him*, in his death and resurrection. *If we be planted together in the likeness of his death, we shalbe also in the likeness of his resurrection.* If we have fellowship with him in his sufferings, we shall enter into his glory. *If we die, we shall live with him; if we suffer, we shall reign with him.* In the new testament, Christ himself the *body*, substance, and truth of what was intended or signified in the figures and *shadows* of the old testament-dispensation, did in his flesh fullfill and suffer all that was therein written or typified of him.

The command of God, on all accounts, both as law and gospel, or in the

the legal and evangelical dispensation thereof, is no new thing, but the very same old commandment which was first given in the BEGINNING and first-born from the dead; then, in created beings; and lastly, in the holy scriptures. And the way for men to be saved ever was and is one and the same, under all the various dispensations of the command, will, or mind of God, unto them. There never was any way to be saved, but by submitting to the terms of being made new creatures. How the life of the most inward rational and intellectuall powers of man's first-created constitution, are to be handled, in order to his transformation into the life that is spiritual and eternall, hath bin above declared. The death of our corruptible naturalls, under the cross and first-baptism, is absolutely necessary to our attaining of the life that is spirituall and eternall. *Neither circumcision Gal. 6. 15. availeth anything, nor uncircumcision, but a new creature.* The new-creature only, that has spirit and life, or the life that is spiritual, can inherit the kingdom of God. *Flesh and blood, or man in his naturall, corruptible, 1 Cor. 15. first-created fashion of being, can never inherit it.* Enoch, Noah, Abraham 50. and others, before the delivery and description of the mind of God and duty of man in the holy scriptures, did passe under the fire-baptism with their naturalls, into the life that is spiritual and eternal. In like manner, and the self-same way, did David, and other holy men under the obscurer dispensation of the mind of God in the old testament, as also do all true spiritual beleivers and worshippers, under the cleerer dispensation of it in the new, enter into the kingdom of God.

CHAPTER. VIII. SECTION. I.

Concerning sin, in generall.



In is the transgression of the law. The declared will of 1 Jo. 3. 4. God, is the supreme law, in conformity unto which, men and angels ought ever to be found, in all their operations. Any arbitrary excursion of their own wills, in a dissonancy from, or contrariety thereunto, is sin.

All creature-nature in God the Mediatour, ever was and wilbe most exactly conformable to the most pure and holy will of his divine nature. All created nature, summ'd up in man, ought ever to be exactly conformable to the creature-nature in the Mediatour, or to the mind and will of God, as manifested and intelligibly re-

presented to him, thereby. The will of God, as expressed and held forth in the whole creature-nature of the Mediatour, is the intelligible rule of all natural and spirituall life, brought forth in man, by the first or second creation. The right order of mans first-created constitution, was this. His spirit, or angelical part, was formed in a state of due subjection to the ruling influence of the creature-spirit of the Mediatour. His souly, animalish part (comprehensive of all manner of life, rational or sensual, that's to be found in the whole world, exercisable by bodily organs) was set up in as exact conformity and due subjection to the right dictats and influence of his own spirit, as that was to the spirit of the Mediatour. In this upright frame and good order of all the essentiall parts and various powers of life that are found in him, was he set up by the first creation. But this order, though very good, was but a mutable, transient thing. The spirit of Adam was soon induced to quit the government of its head, the creature-spirit of his creatour; and the inferiour, sensual nature in him, soon quitted the government of its head, his own spirit, or angelical, intellectual part. So was the whole person of man, and whole nature of mankind, quickly brought into shamefull confusion and disorder. The least deviation of the spirit of man from its due conformity to the supream creature-nature of the Mediatour, or the least failing of the inferiour, sensual nature, as to its due and orderly comportment, in obedience to the superiour, intellectual nature in man, is sin, a transgression of the law, a breaking of the order, set and required by the will of God. Man ought to have eyed, obeyed, and followed the motions and dictats of his head, the creature-spirit of God the Mediatour, and to have kept himself in the upright order of his primitive constitution, till such time as he had bin caused to experience a most happy and blessed chang out of his mutable orderly frame, into that which is immutable, by the second, finishing, new-creating hand of his maker.

Man is the grand compound and master-peece of the whole creation, comprehending all meer creature-life and being, visible or invisible. For his instruction, service, and entertainment, were all the inferiour parts of the creation preparatorily set up. The very angels, though at first he was
Heb. 2, 7. made little lower then they, are sent forth as ministering spirits for his use. And
1. 14. Christ, that took on him the nature of man, not of angels, was sent into the world
2. 16. to recover and save fallen men, not fallen angels. As a singular and peculiar
Gen. 1, 26 care of the Trinity was exercised in the creation of man, the last creature
they made (the comprehensive summe of all the former, and to whom all
the other were to be serviceable) so is the singular and peculiar care of the
 three

three that are one, spent about him though fallen, for the bringing of him unto glory. God so loved the world, that he gave his only begotten son; that whosoever believeth in him, should not perish, but have everlasting life. The father spared not his own son, but delivered him up for us all: and how shall he not with him also freely give us all things? The son spared not his own life, but freely delivered it up for us all. No man taketh it from me, but I lay it down of my self, say's he. He is the good shepherd that gave his life for his sheep, the sons of men, with whom are his delights. Man then is the choice, darling-creature, on whom the great care, love, and various dispensations of God are spent, from first to last. By all this, is his final rebellion and fixed enmity against God, aggravated beyond all possible expression by the tongues of men or angels.

Heb. 2.10
Jo. 3.16 &
1 Jo. 4.9.
Ro. 8.32.

Jo. 10.17,
18.

v. 11.
Pro. 8.31

Self denial, self-resignation, is the only way or course prescribed unto man, for the final and everlasting deliverance of him from all power or capacity of sinning against God and wronging his own soul. There is a first and second self in every man; a superiour self, that ought to be ruler; and an inferiour, that ought to be ruled; an intellectuall and a sensuall self. In his sensual self, he is the chief of all the beasts of the earth, as exercising sensual life in the highest perfection, it is to be found in the first creation. In his intellectuall self, he is a fit associate for angels. Both these selfs, by the kindly passing thereof, under the cross and fire-baptism of the spirit of christ, are capable to be brought into a state of unchangable subjection to and union with him, wherein alone doth lie the true and everlasting safety of both. The contrary frame of man hereunto, makes up the carnal mind, which is enmity against God, and death to himself. There is flesh and spirit, or a sensual and intellectuall part in the first-created frame of man. But as flesh and spirit are taken in scripture for the different state and principles of man, by the first and second creation, all that is to be found in his first-created constitution, is to be understood by the word flesh, even all the various being, life, and operation of his body, soul, and spirit; and by spirit is to be understood the regenerate part, frame, or state of all. Betwixt these two minds in regenerate believers, there is a continuall contest and struggling, the flesh lusting against the spirit, and the spirit or spiritual mind against the fleshly, till flesh be finally and totally swallowed up into victory. Paul knew well, that in his flesh, thus largely taken for his whole first-created mutable fashion of being and life, dwelt no good thing. There never was any abiding good in that state, nothing but a fleeting, transient, fading goodnes, that would soon be lost, or vanish away. We have seen by the fall of Adam, how ready

v. 36.

Ro. 8.6,7

Gal. 5.17.

Ro. 7.18.

1 Cor. 6.
20.

the spirit of man is to slide off from its mutable, first-covenant subjection to the ruling influence of the creature-spirit in the Mediatour, as also how unable it has thereupon shew'd itself for the bridling and keeping under all sensuall nature, in due subjection to itself. But when the spirit of man does voluntarily surrender and quit its own first-created state of life and way of operation, to live intirely, everlastingly and most harmoniously in and with its head, the father of spirits, it will be enabled to fetch up the sensuall part into the like everlasting harmony with, and subjection to itself. This is the new-creation order and state of man, in which he wilbe enabled to glorify God, as he ought, in his body, as well as spirit, in his sensual as well as his intellectuall part, which are God's. Thus is the power of Godlines brought into, and set up in the whole man, by the new creation, in lieu of the form of Godlines, set up in him, by the first. Any words or practices, contrary to the orderly and upright constitution of man's first created frame, are sins against the son of man, or against Christ, as giving forth and setting up the righteousness of mans naturall being, by the first-creation. The words, practices and fixed resolutions of men, in resisting and opposing the grace of God, the regenerating, new-creating work of his spirit (by which alone they can be brought into God's righteousness, and have his righteousness, which is everlasting, set up in them) are sins against the holy ghost.

S E C T I O N. II.

The sin, fall, and punishment of angels.

THat the first-created frame of angels, as well as men, at best, was changable into a much better, or far worse, hath bin long agoe experienced by the advance of the good into eternal life, and fall of the evil into eternal death. They all had their compleat personal constitution, in their primitive state of sepearte spirits, without any concreated tendency towards a union with an earthly body. They had no such latent power of sensual life in them, as the spirits of men, in their first production or formation, had, capable to be brought into exercise by their hypostatical union with a body. Nor therefore are they successively brought forth into their compleat personal being and life, as men are, from generation to generation. All the individuals of angelical nature were at first created perfect, in their personal constitutions. And they may seem to have bin disposed ch, as Gen. 2. 7. to eternal life or death, before *man was formed of the dust of the ground*; or at least,

least, the same day. For the serpentine ringleader of the fallen angels, was ready to attempt the seducing of man, the very day that he was made. And he did so speedily prevail, that man lodged not a night in the honour of his first-created frame, as made in the image of God.

Psal. 49.
12. as
some render it.

The three principal scriptures that give us notice of the sin, fall, and punishment of angels, are Ezkiels vision of the wheels, in the first and tenth chapters of his prophesy; 2. Pet. 2. 4. and Jude. v. 6. The first gives a fair glance at the miscarriage and punishment of the fallen angels, by acquainting us with the dutifull and obedient demeanour of the good, in following their head, the father of spirits, the living creature under the God of Israel, or in personal union with the divine nature, but under it, or inferiour to it. God the father, or God in his purely divine nature, single and by itself, is utterly incommunicable to created beings, and undiscernable to created understandings. God the Mediatour, or God, as bringing forth creature-nature in personal union with himself, is communicable and discernable to meer created beings. Thus is he the creatour and head of angels and men. The originally mutable creature-nature of the Mediatour, is represented to the Prophet as *four living creatures*, being the comprehensive head, root, fountain, and formative patern of all creature-nature that's to be found in the four quarters of the world, or whole creation of God. These *four living creatures* are five times called the *living creature*, as one, in the same vision; Chap. 1. and 10. They are also said to have had the appearance, or likeness of a man; which intimates unto us, both that the creature-nature in the Mediatour was originally humane nature, or a humane spirit, and that all variety of creature-nature is comprehended in humane nature. This living creature, or man, is represented to the Prophet, first, as passing with his angelical attendants and followers out of his mutable state, into that which is immutable. In the latter part of the vision, we find a man upon the throne, commissionating Ezekiel for his Prophetical ministry to the house of Israel.

Ez. 10. 20

Ezek. 1. 5.

v. 26.
Ez. 2. &c.

The original humane spirit in the Mediatour, the immediate root and fountain of all created beings, is also called the *cherub*, and *cherubims* as well as *living creature*, and *living creatures*. The creature-nature of the Mediatour, in both the branches of it, natural and spiritual, was represented by the two cherubims, at the two ends of the mercy-seat, in Moses his Tabernacle, and Solomon's Temple, between which God dwelt, and by which he did commune with, or speak forth his mind unto men. The living creature, or originally mutable creature-nature in the Mediatour, is represented as going straight forward, whithersoever the spirit, or holy ghost, in and by his spiritual and originally

Ez. 10. 21
15. 16.

Ezod. 25.
18. 22.
Num. 7.
89.
2 King.
19. 15.

originally immutable creature-form, *was to goe*, or would have it to goe; even under the fire-baptism thereof, whereby it became *the Lamb slain from the foundation of the world*, and *first-born from the dead*. Thus are *the living creatures* charactred, and represented in their obsequious motion, and readines to goe *whither the spirit was to goe*, from v. 5. to 15. Then begins the vision of the wheels; of which the same thing is observable, as of the living creatures. Sometimes they are called wheels, and once a wheel. As for the wheels (say's the Prophet) *it was cried unto them*, or they were called *in my hearing, wheel*. That by wheel or wheels are meant the angelical host, may appear from other scriptures. The figure by which a part is put for the whole, as wheels for charrets, is no unusuall thing. The holy angels, in their serviceablenes under Christ, for the good of theelect, have severall times appeared as *charrets and horses of fire*. Thus they translated *Elijah to heaven*, in the sight of *Elisha*. And thus they appeared to *Elisha at Dothan*, to deliver him from *the Syrian army*. These angelical flames, did *Elijah*, by his prayer of faith, procure to fall upon and destroy the *two captains with their fifties*, who were sent by the king, to bring him along with them. This angelical host attended the lord at Sinai, as David tells us. *The charrets of God are twenty thousand, thousands of angels: the lord is among them as in Sinai*. And *Act. 7. 53*. Steven tells the jews, that they received the law by the disposition or ministry of angels. These angelical attendants of the Mediatour, represented (in *Ezekiel's* vision) by wheels, are observed through the powerfull working of the spirit of the living creature in them, to follow or accompany the living creature, as that followed the same spirit. *Whither the spirit was to go, the living creatures went: and when the living creatures went, the wheels went by them: for the spirit of the living creature was in the wheels*. The good angels followed the living creature in the Mediatour's person, whithersoever it went. They were content to bear whatever hardship lay in the way to their conformity with the *first-born from the dead*, in the life and glory that is immutable. They passed under the same transforming work, that was performed by the spiritual, and originally immutable creature-nature in the Mediatour, upon his own mutable creature-form. And thereby did they attein the life that is unchangable.

The contrary demeanour of the evil angels, Jude expresses, by their *not keeping their first estate, but leaving their own habitation*. If they will not follow the mutable creature-form in the Mediatour (which was their first habitation) into the glory that is inmutable, they part with him, they leave him. And so are they deprived of the glory of their first estate. Peter expresses their

Rev. 13. 8.
Col. 1. 18.

Ez. 1. 5,
14.

Ez. 10. 13.

2 King. 2.

11, 12.

6. 17.

2 Ki. 1. 9,
12.

Ps. 68. 17.

Act. 7. 53.

Ez. 1. 20,
21.

Jude v. 6.

their folly, by the general word, *sin*. *God spared not the angels that sinn'd, say's he, but cast them down to hel.* 2Pe. 2. 4.

As to the common and generally observable sins of mankind, practicable only in and by the earthly body, angels that have no such bodies, could not be immediatly guilty of them, in their own very persons. Their first transgression, was the sin against the holy ghost, in refusing to passe under the new-creating hand of God, as the good angels did. They refused to quit the freedom of their own will; to surrender and lose the fading life and glory of their changable, first-created constitution, for the more excellent freedom of the will of God, and everlasting glory, attainable in the new creation. Hereupon were they stripped and deprived of the fading glory of their natural beings. The case was the same with them as with men, in this point. *He that hath not* (or finally refuseth to have) *the life and righteousness that is eternal, by the new creation; from him shall be taken away even that which he hath,* the temporary life and fading righteousness, he received by the first. So will he sink down into eternal death, as a vessel of dishonour and everlasting wrath. There is no middle way for men or angels to chuse. Either they must passe forward, into the more excellent glory of the new creation, or they will fall backward, and be stripped of what they received by the first. Mat. 25. 29.

The punishment of the evil angels, who did not *eye and follow their head*, as the good angels did, we may distinguish into punishment of losse, and offense. They lost the temporary glory, received by the first creation, and they are for ever deprived of the least hopes of any glory, temporall, or eternal. On their refusal of the glory that excels, which they never had, they fell from the lesser glory, which they had. This fall was part of their punishment of losse. The punishment of offense, Peter expresses by their being *cast down to hel*; and Christ himself, by *everlasting fire, prepared for the devil and his angels.* The fall and punishment of angels, 2Pe. 2. 4. Mat. 25. 41.

SECTION III.

The first sin, fall, and punishment of man.

THE first transgression which the serpent seduced man into, was also the preferring of the mutable freedom, righteousness, and glory of his first make, before any thing that was possible to have bin received by him, in a second. This was contrary to the declared law, counsell and instruction, The first sin of man.

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Ge. 2.9.
16. 17.

tion, ministred unto him by his creatour, in the two typical trees, *the tree of life, and the tree of knowledg of good and evil.* The lord God commanded the man, saying, of every tree of the garden thou mayst freely eat: but of the tree of the knowledg of good and evil, thou shalt not eat; for in the day thou eatest thereof, thou shalt surely die. This was not a meer arbitrary prohibition, issuing from the unaccountable, prerogative-will of the creatour, about a meer external fruit, as many do imagine; but a prohibition, as full of deep reason, as the tree of mystery. Man's true concern, and everlasting blessednes was aim'd at, in this prohibition, and the counsell therewith ministred unto him. Nor are we lesse concern'd to take notice of the full mystical reach and significancy thereof, then Adam was. That, as well as other passages of scripture, *is written for our instruction.* Thousands of men, actually renewed by the redeemer, into some good degree of the same fading life and righteousness, Adam was at first possess'd of, run into the same errour he did, in eating the forbidden fruit, by preferring the temporary righteousness and lesser glory of their naturall beings, before the everlasting righteousness and more excellent glory of spiritual life, in the new creation.

The tree
of life,
what.

Gen. 3.
22, 24.

In the tree of life, was represented unto Adam, a more durable and excellent sort of life then he was at first possess'd of, and which he ought unprejudicedly to have waited for, and received from the second and finishing hand of his creatour, on the seventh day. That the tree of life did represent the life that is unchangable and eternal, may appear by what is said, presently after the fall of Adā, whether in a holy derision, or in whatever other sense. *The lord God said, behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever; therefore the lord God drove him out of the garden, to till the ground, from whence he was taken.* The life that is eternal, seated in the creature-nature of the Mediatour, and thereby communicable unto men, was figured in this tree. Christ call's himself *the true vine, and the bread of life, the living bread, which came down from heaven, whereof if a man eat, he shall live for ever.* Again, *whoso eateth my flesh and drinketh my blood, hath eternal life.* He is also called *the good olive-tree*; and in the concluding book of the whole scripture, is the second Adam, over and over signified unto us, under the same figure, by which he was represented unto the first, *in paradise; the tree of life. To him that overcometh, say's he, will I give to eat of the tree of life, which is in the midst of the paradise of God; that is, of himself.* The very third heaven or highest enjoyment of God, men are capable of, is termed *paradise*, in Paul's rapture. Again; *Blessed are they that do his commandments, that they may have right to the*

Jo. 15. 1.
Jo. 6. 48,
58.

Ro. 11. 24.

Rev. 2. 7.

2 Cor. 12.
2. 4.

Rev. 22.
14.

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the tree of life, that is, to Christ himself, as the fountain, dispenser, and object of eternal blessednes unto men. Of this tree, Adam, at first, might eat, and ought to have eaten.

The tree of knowledg of good and evil did figuratively represent Adam to himself, in his mutable first-created constitution, endowments, and arbitrary power of turning this way or that, to good or evil. By eating of this forbidden tree, is imported his trusting to, and chusing to rest in the uncontrolled sovereignty and freedom of his own fallible understanding and mutable will, for the directing of his steps, rather then to be brought by a new formation thereof, into a state of unchangable subjection to, and indissoluble union with the will and mind of his creatour, which would have rendred his understanding infallible, and will incorruptible. In the primitive purity of his corruptible nature, he had the power of freely exposing himself to the new-creating hand of God, whereby he might have bin changed into a far better condition. He had also a naturall power or freedom of will, to refuse the new creation, which he unlawfully and rebelliously made use of, and so came to experience a far worse condition then at first he was created in. His eating, against God's expresse command, did directly comprehend in it, his delighting in the naturall power or freedom of his own will, rather then in the will of God. *This way* of Adam and Eve *was their folly, yet their posterity* (when the same kind of honour or glory of their naturall beings, is renewed upon them, which they at first received) *approve their sayings*, or make the same choice, take the same course, prefer the same fading goodnes of their first make, before the immutable glory of a second. This is a *sinning after the similitude of Adam's transgression*. The serpent that beguiled Eve through his subtilty, does in like manner corrupt their minds and beguile them. And this second fall or apostasy, in their own persons, is much more fatal, and dangerous then their first, in the person of Adam, as hath bin above declared from severall scriptures. As fast as any of the sons of men are renewed and enlight'ned into the right exercise of the naturall life and principles of the first Adam, Satan is ready to puff them up into a presumptuous confidence, and self-exalting posture of mind therein; whereupon they refuse, contradict, resist, and blaspheme the doctrine of the cros of Christ, and fire-baptism of his spirit, which yet lie in the way to the life that is spiritual and eternal. So many as are gained and seduced by the devil, to a fixed resolution in such enmity to the cros of Christ, they are as fast and sure in their everlasting chains under darknes, as the fallen angels. This head-strong course of man, affecting the uncontrolled sovereignty of his

The tree of knowledg, and man's eating thereof, what.

Ps. 49. 13.

2 Cor. 11. 3

Jude. v. 6.

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own will, rather then to pass under the cross, and new-creating hand of Christ, into a state of unchangable subjection to the will of God, tend's directly to the *chambers of eternall death*. Absolute independency of man's will on the will of God, is absolute ruine to himself. Absolute or unchangable subjection of it to the will of God, is eternal life to himself.

John reduces all that is in the world, and all evil concupiscence in man, that's capable to be gratified and pleased by what is in the world, to three
 1 Jo. 2. 16. heads, *the lust of the flesh, the lust of the eyes, and the pride of life*. The tree that was forbidden by God, may seem to have bin represented by the devil, to Eve, and by her to her husband, as the summe of all first-creation desirables. They were induced to look upo it, as *good for food*; there's the lust of the flesh, in the strictest and most inferiour acceptation thereof, gratified. It seem'd also *pleasant* or desirable to the eyes. Thus it answered the lust of the eye, had a taking, insinuating goodlines to that, which is the window at which many tempting and ensnaring vanities enter upon man, and seize his heart. Lastly, they look'd on it as *a tree to be desired to make one wise*. Here's that which answers the *pride of life*; or gratifies the proud affectation and desire that's apt, through man's own default, to spring up in his selfish, first-created frame of heart, and state of life. It seem'd a brave thing to our first parents, to walk in a proud, independent sovereignty, and uncontrolled exercise of their own wills, as wise enough in their own eyes, and prudent enough in their own sight, to order their way's, and *direct their steps*, without any regard to, or dependance on the will and counsell of their creatour. The like folly in their posterity, is abundantly familiar to observation. But God pronounces wo unto such deluded, self-deceiving men. *Wo unto them that are wise in their own eyes, and prudent in their own sight*. And he commands them, *not to be wise in their own conceits*. He threaten's to *destroy the wisdom of the wise, and bring to nothing the understanding of the prudent*. Christ look'd on it as a ground of solemn *thanksgiving to his father, that he had hid the mysteries of his kingdom from such wise and prudent men*, as fondly pride themselves in a conceited self-sufficiency of their own understanding. The method by which Satan, at first, brought Adam into this folly, was as followeth. By the woman without and within him, the woman by sex, and the female, sensual part in his own person, did the devil assault and gain the stronger, manly, intellectuall or angelical part, his spirit. So was he, with his wife and posterity, soon brought into a shamefull, and degenerate state of death in *trespasses and sins*. The sensual part, or more fallible, seducible, organicall reason and desire in him, was first prevail'd with to believe
 and

Ifa. 5. 21.

Re. 12. 16.

1 Co. 1. 19.

Mat. 11.

25.

Eph. 2. 1.

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and yield to the devils lie; but the whole man was not gained, nor made a sinner, till the intellectual part, or spirit of his mind, by way of compliance with his sensual, assented thereunto. *The woman* in matrimonial union with his flesh, and the woman in personal union with his spirit, *being deceived, was first in the transgression*; and *beguiled him*. *Adam was not deceived* immediatly by the serpent, but by the woman. *The serpent beguiled Eve*, and she him. And as thus, at first, the devil immediatly assaulted the weaker part, the out-works of man; and then, by them, his manly, intellectual, angelical part; so often since. He found such success then, even when man was in the full power and purity of his naturalls, that he little doubts but by proceeding in the same method and way with men that are enlighten'd and renewed but into some gradual rectitude thereof, he shall do his work. *The God of this world*, does by the woman, and by his undiscerned parley's with, and suggestions to the sensual powers and organical reason of man, assault, seduce, and surprize his intellectuals. He puts the most taking glosses and insinuating appearances he can, upon sensuall vanities, that by them he may bewitch the senses, gain the sensual part in man, and so by degrees, fetch down the spirit of his mind, his angelical part, from looking after any better entertainment, then such ensnaring *delights of the sons of men*. So much of the first sin of man; come we now to what his fall, or punishment was.

The accomplishment of that threatening, whereby the prohibition was sanction'd, and man fairly caution'd, was the punishment of his first transgression. *Of the tree of the knowledge of good and evil, thou shalt not eat. For in the day thou eatest thereof, say's God, thou shalt surely die*. The death which lay in the womb of this dreadfull menace, was brought upon Adam, in the very day of his first transgression. 'Twas a *death in sin*, such a death as men are generally born in. We were begotten, conceived, and born in sin. *I was shapen in iniquity*, say's David, *and in sin did my mother conceive me*. The losse of man's righteous and holy, but mutable state of life, that qualified him for a first-covenant communion with, and temporary enjoyment of God, was the death which was threat'ned, in case he sinn'd, and which was accordingly executed on him, when he had sinn'd. He lost that image of God, which consisted in the purity and righteousness of his naturall being; that righteousness, which consisted in his changeable harmony with and subjection to the will and spirit of his creatour. The neglect and refusall of a more excellent glory and state of righteousness, consisting in an unchangeable union and harmony with God, was his sin. The losse of the fading glory, and temporary righteousness, he was at first possessed of, was his principal punish-

1 Tim. 2:
14.
Gen. 3. 6.
12. 17.
2 Cor. 11:
3.

Ec. 2. 8.

The pu-
nishment
of man's
first sin.
Gen. 2. 17.

Eph. 2. 1. 5
Col. 2. 13.
Plal. 5 1. 5.

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Gen. 3.
17, 19.

ment. Other griefs and troubles incident to his bodily life, *till his return unto the dust of the ground, out of which he was taken*, are the lesser ill consequences of his first sin and folly. His fall from the glory of that character, or impression of God's likeness, which he did beare in the primitive righteousness of his naturall being, was his signall punishment. But this he did not irrecoverably lose, nor all hope or capacity of yet being advanced into *the glory that excels, the righteousness and life that is everlasting*. The death he suffered, as the just punishment of his sin, was not eternal death, as the case was with the fallen angels, on their first sin. The reasons hereof, are to be enquired into, in the following Section.

S E C T I O N. I V.

Concerning the different punishment of angels, and men, for their first sin.

Gen. 2, 7.

Angels, in such compleat personal constitution as they received by the first creation, in the naturall state of sepearte spirits, were of a more quick, cleer, and comprehensive understanding then man, that was *formed of the dust of the ground*, and so caused to *become a living soul*. To whatsoever dignity man is capable to be advanced over the heads even of the elect angels, by the new creation; in his first make, he was inferiour to them, in understanding and strength. They were the chief rank of creatures, within the compas of the first creation. They were the immediate attendants of the Mediatour's person, at the delivery of the law on mount Sinai; and they are his most usefull, able, and serviceable instruments, or ministers of state, as to the government of this world. They are the most powerfull of all first-created beings, for the *doing of his commandments, and performing of his pleasure, in all places of his dominion*. They excell man in strength, and, they excell him in understanding also. They had in their first constitution, a more cleer discerning then man, as to the motions of *their head, the first-born of every creature*, in the Mediatour's person; and of their duty and concern in following or accompanying that head, out of their changable life and righteousness, into the life and glory that is unchangable and everlasting, whatever difficulty or hardship they were to meet with, and undergoe, in the way. Man had the knowledge of this great transaction (by which mutable creature-nature in the Mediatour himself, passed out of the changable in-

Psal. 103.
20, 22.

Ezek. 10.
11.

to

to the unchangable glory thereof, and of his duty in following it) convey'd and represented to him, more obscurely, by earthly mediums, and a sound of words. Not only man, or mankind in generall, but even *the man Christ Jesus*, as clothed with mortall flesh, is said to have bin made *lower then the angels*, or a little while inferiour to them, even so long as *he dwelt in flesh*. But when risen from the dead, and clothed with the most inferiour part of humane constitution, in the incorruptible form thereof, *he did therewith ascend far above all heavens, and far above all principality, power, might, dominion, and every name that is named, not only in this world, but also in that which is to come; all things being put under his feet*. Now if Christ himself, while in his mortal body, was a little lower then angels, we need not doubt but all other men, while in mortal bodies, are so. Yet is man, even in his mutable and mortal constitution, a more comprehensive creature, as to being, though not as to understanding, then angels. For in the person of every individual man, is summ'd up all kind of being, and life, that's to be found in the whole creation, angelical itself not excepted, as hath bin above declared. But this concurrence of all the inferiour parts of the creation, into personal union with the spirit of man, though it give him the peculiar dignity of a microcosm, epitome, or representative of the whole world, in distinction from all other creatures, angels and the rest; yet does it seem to carry with it, while in the mortal frame thereof, something of disadvantage to his spirit, as to the intellectual activity or angelical operation thereof. There is a strein of sinning also, peculiar to man, and not incident to angels, because not linked with sensual nature; nor to any other sensual creatures, because not linked with rational or intellectual nature, which alone enables and capacitates creatures, so to know and do the mind and will of their creatour, as to render them sinners, and expose them to punishment, if they do it not. This most intimate, personal conjunction of sensual and intellectual powers (two such dissonant principles of life and operation) in man, is such, say some, as from which must needs arise ataxy and confusion in him, through too great a propensity and inclination to the gratifying objects and desirables of sense, which could not but inevitably spring up in him, even in his pure naturalls, as at first created, unless his inferiour, sensual powers had bin constantly restrain'd by some supernaturall bridle. 'Tis sure enough, that neither man nor angels were at first created in a state of unchangable subjection to the bridling, restraining, ruling influence of the spirit of God, so as that they could not start aside, and sin. And it is as sure, that the sensual part of man, was not formed in a state of unchangable subjection

Heb. 2. 7.
Jo. 1. 14.

Eph. 4. 10;
1. 20, 22.

Gen. 1.
28.

Gen. 3. 18.

Deut. 28.
23.

Ezek. 14.
15.

Hos. 13. 8.
2 Ki. 2. 14.

Psal. 82. 5.

jection to the right dictat's and governing influence of his spirit or intellectuall part, but was capable of starting aside, and running out, into wild extravagancies, and unruly motions, as the innumerable brutish madneses of mankind, from the fall of Adam to this day, have demonstrated. The spirit of man could no longer keep its ground, or maintein its sovereignty and full dominion over his own sensuall part, nor over the sensual part of the world, which was at first put under him, then it kept its station, held with, and yeilded subjection to its head, the spirit of God. When the spirit of man started aside from the spirit of God, sensual nature in man started aside from its due subjection to his spirit, and the sensual parts of the creation, without man, started aside from their due subjection to his whole person, as part of the punishment of his folly. *The earth's bringing forth thorns, thistles, and other weeds; the heaven's becomming sometimes as brasse, yeilding no rain to water the earth; and the earth thereupon becomming as yron, hard, barren, and unfruitfull; the rising up of the beasts of the field against man, to devour and destroy him, which were at first put under his dominion; all these things are marks of God's displeasure against him, the consequents and punishments of his departure from the counsel of his maker, and rebelling against his most righteous government. Sin brought disorder and confusion into man, the little world, and so into the whole creation, or greater world. Men, that were created with light and understanding, will not understand or consider their true interest, but walk on in darknes, hating the light, as a discoverer of their folly; and hereupon are all the foundations of the earth out of course.* The principal duty and concern of angels and men, in their first make, was freely to surrender and yeild up themselves into the hands of their *gracious and faithfull creatour*, to be dealt with as he saw meet, in order to the unchangable state of life and glory, they were capable to be brought into, by a new creation. The fixed, absolute, and unchangable resolution of men or angels, against this new-creating work of God, as preferring the freedom and glory of their first make, before the more excellent freedom and glory, they might receive by a second formation, is the unpardonable sin, that casts them both into eternal and remediless destruction. The fallen angels did most knowingly, and so most wilfully run into this sin, at first. Their first transgressiō was the most direct, absolute, full, noontide sin against the holy ghost, that was possible to be committed. They did most knowingly set up for themselves, in a proud, self-exalting independency on the mind, spirit, will, and counsell of their creatour, unto whom they were capable to have bin brought into a state of un-

DIFFERENT PUNISHMENT OF ANGELS, AND MEN. 177

changable subjection, by the peculiar, new-creating work of the holy ghost. The chief Luciferian Leader of these fallen angels, into their remediless Apostasy and ruine, is become the grand Antichristian head of an opposite party and interest of angels and men, to *Christ the head of the church*, and his *followers in the regeneration*. Thus came he by that title, which we find mention'd in the Scripture, *God of this world*. His great business in it, is, *to blind the minds of men, lest the light of the glorious gospel of Christ, should shine unto them*; or, to influence the magistraticall powers of this world, so as to encourage them to contradict and blaspheme the testimony, affront and persecute the persons of those, on whom it doth shine. When once Lucifer had set up for himself, in the independent sovereignty of his own will, resolving therein to *be like the most high*, he resolved also to draw as many angels and men to his party, as he could. All that he can fix in the same resolution, are his firm Disciples, and will certainly perish with him, in their presumption. The angels that followed him herein (against such light and ability of discerning as they were furnish'd with, to see their true interest as well as duty, in steering a direct contrary course) were forthwith laid as fast as himself *in everlasting chains of darkness, and are therein reserved to the judgment of the great day*. With man, God dealt far otherwise, on his first sin. He was yet, not only capable of recovering some degree of the lost glory of his first creation, but also of attaining the glory that excells (which he had sinfully neglected) by a second.

If then we would see the ground of God's different proceeding with men and angels, upon their first sin against him, we must briefly gather up, and consider the most observable differences between the first sin of the one, and of the other. Angels were an order of creatures, superiour to man. They sinn'd more wilfully, because against higher light, and clearer discerning of their duty and concern in following their creatour's counsell and example. They had no superiour rank of creatures, already fallen, that were of an over-reaching subtlety, to seduce, beguile, and wind them off from their due obedience to their creatour's will. They had no woman without them, nor female, sensual nature within them, to help on the work of turning away their mind from a due subjection to their maker, as man had. All these things, in the case of man's first sin, may seem considerably apologetical on his behalf, and, in some sort, to afford him a rational plea, though not to keep off all punishment from him, yet, at least, to keep off so great a punishment as was inflicted on the fallen angels, for their first sin. Notwithstanding all this, it was an act of great mercy in God, to shew that

Col. 1. 18.

2 Cor. 4. 4

2 Pe. 2. 4.
Jude. 6.

The difference between the first sin of angels and men.

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favour generally to all fallen men, as to a possibility of their recovery, and of that salvation, from any the least degree or hopes whereof, the fallen angels were for ever excluded by their first sin. But besides the meer consideration of the mercy of God, in his favourable proceeding against men for their first sin, by way of distinction from the just severity he was pleased and thought meet to exercise towards the angels that sinn'd, the scriptures of TRUTH do seem to intimate something of ignorance, inadvertency, and surprize, in man's first sin, which could not be pretended to, by the angels, for theirs. And all mankind sinn'd at first, only in the person of their head and representative: but all the angels that fell, sinn'd in their own persons. God therefore at the same time that he pronounces a figurative curse upon the serpentine leader of the fallen angels, does promise a redeemer and saviour unto fallen men, even *that seed of the woman that should bruise or break Satan's head, spoile and openly triumph over all self-exalting principalities and powers.* Yet far be it from us, by any such considerations as these, to extenuate, or any way's lessen the infinit mercy and distinguishing favour of God, exercised towards fallen men, that was denied to the fallen angels. But what aime his own oracles do afford us, as to some ground for a different proceeding against them, in the different constitution of the sinners, and complexion of the sin, we may warrantably and inoffensively take notice of. The case with Adam, as to a recovery, was in some sort, as with Paul, who had flown out into a high career of Zeal, and persecuting enmity against the regenerating work of the holy ghost, in spirituall beleavers, and against the testimony by them given; Yet, say she, *I obtained mercy, because I did it ignorantly.* But he acknowledges the *grace of God* to have bin exceeding abundant towards him, in his deliverance, and salvation, forasmuch as he was the *chief of such sinners* as were at all capable of such mercy. He might justly have bin given up by God, to his own delusions; as many others have bin. To be only not utterly incapable of mercy, is no diminution but great advance to the mercy that is shew'n us. If once we render ourselvs utterly incapable, *there remain's no more sacrifice for our sin's*, nor therefore mercy for our persons; nothing, but a *fearfull expectation of judgment and fiery indignation.*

Gen. 3.

14, 15.

Col. 2, 15

Act. 26.

10, 11.

1 Tim. 1.

13, 15.

Isa. 66. 3,

4.

2 Thes. 2,

11.

CHAPTER. IX.

Concerning Original sin.

SECTION. I.



It is the universal contagion or over-spreading leprosy of depraved nature in mankind, amounting to that death in sin, which is part of the punishment of that first transgression, which Adam became guilty of, in eating of the forbidden tree. Instead of that original righteousness or image of God, planted in man by the first-creating hand of God, there did spring up (into life and power) original sin; wherein he came to beare the image of the devil. But this first image of the devil, consisting in a state of enmity and contrariety to God, may againe be obliterated and removed, through the mercy of God, the blood of Christ, man's *repentance from dead works, and faith towards God*, as well as the first image of God was liable to be lost by his sin and folly.

Heb. 6.13

The first sin of Adam, may not unfitly be called *peccatum originans*, the originating sin, or the sin that made way for, and gave birth, as 'twere, to original sin, *peccatum originatum*, in himself when fallen, and in all his posterity. The loss of man's original righteousness, which was one part of his punishment, was inevitably succeeded by original sin. The life of sin was the death of man. *Sin revived, and I died*, say's Paul. While sin possesses the whole man, fill's his heart or spirit (and from thence actuates all his discerning and desiring powers, issues forth in all manner of corrupt conversation, by language and practice) the man is dead, as to that life of righteousness, and image of God, wherein he was created. He is dead to righteousness, or righteousness is dead in him; and so is he *free from righteousness*, has nothing of it, nor any thing to do with it. *Every imagination of the thoughts of his heart is only evil continually*. Any gradual awakening or revival of him, out of this dead sleep in sin, is proportionably a resurrection of him into the life of his lost righteousness, and a death-blow to the life, activity, and power of sin. Unto men *dead in trespasses and sins*, does the lord cry out, *awake ye that sleep, arise from the dead, and Christ shall give you light. Awake to righteousness, and sin not*. As righteousness is revived in man,

Ro. 7.9;

Ro. 6.20;

Gen. 6.5.

Eph. 2.13

1 Cor. 15.

34.

man, or man is revived and raised into the life of righteousness, sin dies in him. In such degree and proportion as he is alive unto righteousness, is he dead unto sin. *He that is dead to sin, is freed from sin, and become's the servant of righteousness.* Righteousness lives and rules in him. *He that is dead in sin, or in whom sin is alive, he lives in and to sin, is the servant of sin, and therefore free from righteousness.* Sin lives and beares rule in him. *He that's alive, and free to righteousness, is dead to, and freed from sin. For how shall they that are dead to sin, live any longer therein?* But we are to consider, (though these sayings are proportionably applicable to the gradual death of corrupt nature, and revival of the righteousness of man's naturall being, in him) that in these expostulating queries, and reasonings of the Apostle, to encourage men against the remainders of corruption, and fetch them roundly and fully off from all sin, the righteousness he insists upon, is that, which is brought forth in the soul by the regenerating, new-creating hand of God; that, which spring's up in those who are brought into conformity *with Christ in his death.* As to any gradual revival or awak'ning of fallen man, into but the life and righteousness of his first-created being, though sin be thereby cast into a sleep, it is yet capable of being awaken'd up again into life and exercise, and to recover a more absolute and unchangable dominion in and over the whole man, then ever it had before. *He that is but brought afresh under the law,* by being renewed into the life of the mutable, fading righteousness of his naturall, first-created constitution, is in danger of such apostatizing and rolling back again into sin, as will render *his latter end worse then his beginning; his last estate, worse then his first;* unchangably sinfull, and eternally miserable. *Sin and Satan come by this recovery of dominion over him, to possess him in peace,* without any farther danger of being ever disabled to rule and reign in him. But any man that by true regeneration, is brought *under grace, under the law and power of faith,* sin wilbe totally and finally cast out of him, and *will never be able to recover dominion over him,* more. The springing up of spiritual and everlasting righteousness in man, out of the surrendered, broken, crucified state of his naturall's, at best, is that which gives the fatal death-blow to all sin.

But all the strugglings and contests for sovereignty, between the renewed righteousness of man, and remainders of sin, if no farther or other change be wrought in him, will certainly end in the final triumph of sin and death over him. When any jealousies of mind, feares, doubts, or scruples of conscience, do arise in any men, as suspecting the infirmity of such attainments and principles, for the making sure work of it against sin and death, he

Ro. 6. 18.
20.

v. 2.

v. 3, 6.

v. 14.

2 Pe. 2.

20, 22.

Mat. 12:

45.

he that sooth's them up into a security, and warrants them safe therein, crying *peace, peace*, does unwarrantably flatter and deceive them. If they be but *under the law*, in the renewed righteousness of their naturall beings, sin may recover dominion over them. If they be *not under the law, but under grace*, in the exercise of spiritual life and principles, *it will never have dominion over them*. The Apostle that expressly warrants men safe in the latter state, does implicitly, in the same breath, signify the danger incident to the former.

Ro. 6. 14.

By one man sin entred into the world, and death by sin: so death passed upon all men, for that all have sinned, in him. The temporary death or losse of man's mutable righteousness, and his temporary death in sin, are the immediate consequents of the first transgression. And if men wilfully harden themselves in sin, *chuse their own way's, delight in their abominations*, peremptorily decline and refuse all means of their recovery and salvation, as millions doe, death eternal wilbe their portion also. All mankind may find themselves to have bin deeply concern'd in the sinfull course, Adam was induced to take, as he was their common head and representative. He was so, no longer then in his first transgression. As to other, his personal sins, after the fall, they were not in such manner concern'd. He did not stand or act as a representative head of mankind, after his first sin and fall, but as a common person amongst the rest of the whole defiled lump. By his first sin, were all mankind in and with their head, brought out of a paradisaical state of mutable holines and communion with God, into a barren and howling wilderness, under the influencings of the tempter, who is styled God of this world. In Adam all died the same death he died, in the day he did eat of the forbidden tree. All men lost that image of God he was created in, consisting in a spotless but mutably righteous and orderly frame of his whole person, whereby he was qualified for the exercise of a first-covenant communion and converse with God. All mankind, in and with Adam, are gone out of the way. They are all under sin. They are altogether become filthy and unprofitable. There is none righteous, none that doth good, no not one, considered singly as the polluted descendents of that defiled head, in and with whom they first sinn'd. Destruction and misery are in their way's: and the way of peace have they not known. There is no fear of God before their eyes; nor therefore any true peace in their hearts. Behold then the deplorable condition, mankind was brought into, by the first sin and fall! All men are thereby rendred children of wrath and disobedience; temples of Satan, habitations of devils, holds of every foul spirit, seed-plots and sinks of all brutish abominations, and self-defiling

Ro. 5. 12.

1 Cor. 15.

22.

Ro. 3. 9;

18.

Pg. 14. 1, 3

& 53. 1, 3.

Isa. 48. 22

Eph. 2. 2, 3

- 1 Tim. 6. 9. defiling practices, of all those foolish and hurtfull lusts, which drown men in destruction and perdition. The whole world lieth in wickednes, or in the wicked one, the devil. The God of this world is the spirit men too generally live and
- 1 Jo. 5. 19. of this world is enmity to God, and keep's men under the delusive influence of
- Gal. 5. 25. the God of this world, the devil, whose dayly practice it is, to represent the things of this world, the desirables of flesh and blood, in the most taking appearance he can put upon them, in order to bewitch and delude the senses and minds of men, into such an overvalue thereof, as to gain off, and disengage their hearts and affections, their thoughts and desires, from any regard of, or looking after things eternall. Out of such a corrupted fountain as is the polluted heart of degenerate man, can no good thing proceed. It will still be foaming out its own shame. Such a corrupt tree will never bring forth good fruit. Out of the evil treasure of their hearts, will men bring forth nothing
- 2 Cor. 4. 18. but evil thoughts, words, and actions; murders, adulteries, fornications, thefts, false witness, blasphemies, &c. which defile and pollute them every day more and more. All the thoughts of their hearts, all they are, or do, think, or speake, is nothing else but a masse of abominations, in the sight of God.
- Mat. 7. 17. Men in this state, are altogether foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy; hatefull, and hating one another.
- Mat. 15. 18, 20.
- Tit. 3. 3,

Q Will any say, how can it be just, that so sore a punishment, as the loss of the image of God, a universall disability to any good, and a universall inclination to all evill, should be inflicted on mankind, for the sin of Adam? Did that father eat a sowre grape, and are all his childrens teeth set on edge thereby, that were then unborn, and could not therefore be personally guilty of that sin?

A. These and any the like expostulating queries, may be thus answered. Humane nature, in the full power and purity of such principles as it was furnished with by the first creation, sinned and fell in the person of Adam. 'Tis fond presumption in any of his posterity, to imagine, that if they had bin in his stead, furnished with the like purity and perfection of all naturall abilities, they would have done otherwise then he did, in the like circumstances, and under the like temptation. What ground can any man have to think, that humane nature would have behaved itself better in his person, then in the person of Adam, unless he can assign some difference by way of excellency, that should have bin naturally seated in his personall constitution, beyond what was to be found in Adam? And how can this be,

be, in case he were made upright, pure, clean, and perfect in all the essentials of his composition, beyond all exception, save only that mutability which is incident unto all first-created beings, angels themselves not excepted?

The scriptures do afford another answer also, to any objections that can with any colour be framed, as to the seeming strangeness of the punishment, or death that came upon the whole posterity of Adam, for his personal transgression, or for the first sin of humane nature, in his person. *Behold, saith the lord, all souls are mine. As the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Every one shall die for his own iniquity. Every man that eateth the sowre grape, his teeth shalbe set on edge. As by the offence of one or by one offence, judgment came upon all men, to condemnation: even so by the righteousness of one, the free gift came upon all men to justification of life; or even so by one, that is, Christ, righteousness came upon all men, to justification.* What import, extent, and significancy, this and the like scriptures carry in them, as to the freeing or delivering all mankind, both from the guilt or imputation of their first transgression in the person of Adam, and also from the wofull contagion of sin, and bondage under sin, thereby contracted, (in case they be not more in love with their chains, then desirous of such purchased freedom) hath bin above, at large, declared, in the first and second chapters of this treatise. I shall therefore forbear any farther enlargement thereupon, in this place. *Christ, who is the head of every man, is the saviour of all and every man*, as to any inconvenience or evil of sin or punishment, that can be pretended to have bin the inevitable consequent of their first sin and fall, in Adam. The way to heaven is rendred by the Redeemer, as plain, fair, and easy for man, (not to say plainer) since the first sin and fall, as before *sin entered into the world, and death by sin*. The ill consequents of the first sin of man, make up no inevitable obstruction in any man's way to eternall life. Christ will certainly and effectually remove it from any man, that will yeild his consent to his own deliverance. He hath compleatly purchased our deliverance from any yokes or chains that Adam's first transgression demerited, or brought upon us. The remedy prepared in the redeemer, for the dismal distemper of mankind, contracted by the fall, is full as broad and extensive as the disease. There's not one person in the whole race of mankind, that comes short of the prevailing exercise of natural righteousness, against the power and activity of the enormous lusts, and wild affections of his polluted nature, but it wilbe made appear in the day of the lord's most righteous judg-

Ezek. 18.
3, 4.

Jer. 31. 30

Ro. 5. 18.

1 Cor. 1. 1.

3.

1 Tim. 4.

10.

1 Jo. 2. 2.

Ro. 5. 12.

judgment, beyond all exception, and to the absolute *stopping of every mouth*, that it was singly and meerly the voluntary default of his own very person. There is no man that has not a season, wherein, if he will, if he obstinately refuse not, he may be actually brought into the like justification of life, as Adam had in his primitive innocency, though not to such perfect purity of his naturall being. The deficiencies of his personall righteousness, (in case he receive the sanctifying benefit of his redeemer's purchase, and counsell, whereby righteousness comes to have the upper hand of sin, in his soul) are answered by the justifying imputation of the perfect righteousness of his redeemer. In this sence, was Paul *according to the law, blameless*, under the propitiatory covering of the Messiah's righteousness, though he did not acknowledg him that the jews crucified, to be the Messiah, but did fiercely persecute those who were his true followers, *after the spirit*.

Ezek. 16.
14.
Phil. 3. 6.

To what purpose are all exhortations and words of counsell and instruction in the scriptures, or all the teaching dispensations and providences of God, towards and about all men, if by the redeemer's purchase, they be not all of them capacitated to listen to, and receive such counsell, together with the benefit of all providentiall dispensations and occurrences? *Christ is the true light which lighteth every man that cometh into the world*, without any exception at all. Every man hath more or less of the rational or intellectuall light of his naturall being, awaken'd up in him, whereby he does become *a law unto himself*, which he is impowred by the same redeemer, to obey, if he will. If therefore he do not obey it, he sinn's: and that, knowingly. The light of his own conscience, that discover's to him what he ought to do, condemns him, if he do not what he ought. And if *his heart condemn him, God is greater then his heart, and knoweth all things*. By undeniable consequence from what hath bin said, all mankind are capacitated by the redeemer, for a second proof or triall, to be made in their own persons, whether ~~or on~~ they will freely yeild to the terms of a transformation out of their changable, first-created life and principles, into the unchangable state of all, in the life that is eternall. All that wilfully fix and harden themselves, in the polluted state of their corrupted naturalls, as *enemies of all righteousness* (with elymas the forcerer) God's and man's too, do sin (in effect, and interpretatively) against the holy ghost, *and will utterly perish in their own corruption*. He that hates righteousness as righteousness, hates the choicer and more excellent sort of righteousness, most. He that hates the righteousness of man, whom he hath seen, even the righteousness of his own naturall being, does consequently (though not so explicitly and

Jo. 1. 9.

Ro. 2. 14,
15.

1 Jo. 3. 20

and knowingly) more hate the righteousness of God, in the spiritual beleever. He that finally refuseth, so much as to be renewed and reform'd into the righteousness and glory of his own naturall being, as a son of man, does (consequently) much more refuse and abhor that new-creating work of the spirit of God, whereby he should be regenerated and transformed into the everlasting righteousness and more excellent glory of spiritual life, wherein he might become *a son of God, a coheir with Christ*. He that refuses to be a renewed old creature, does much more abhor to be made a new creature. Yet he that being actually renewed into the righteousness of his naturalls, does finally resist and reject the regenerating work of the spirit, sinn's more knowingly and directly against the holy ghost. But no man wilbe condemned, at last day, to eternall death, against whom it will not be undeniably manifested, that he did wilfully refuse eternall life, in refusing the only means and way thereunto, *judging himself unworthy thereof, by not beleiving*, or by not casting himself out of his own hands, and relying wholly upon the lord, *for the directing of his steps*, by the steddy and unchangeable influencings of his spirit.

Jo. 1. 12.
Ro. 8. 17.

If we well consider the second proof or trial, all men are capacitated for, and put upon, as to the exchanging of naturalls for spirituals; of what was received by the first creation, for what is to be received by a second; we shall find the warning, and the declaration of God's mind, and man's duty there-about, so much more plainly signified, then it was to Adam before his fall, that the guilt of their second *sinning after the similitude of his transgression*, in refusing *the glory that excels*, is far greater then that of their first. This appears by the dreadfullnes of the punishment of this second and more fatal apostasy of Adam's descendents, in their own persons, which is eternal death, *a latter end worse then their beginning*, or then the sinfull state they were born in, while but the single consequents of the first transgression were upon them. After such a full discovery of the mind of God in this point, as hath bin made in the course taken with Adam and his posterity, for that first transgression; the like miscarriage of men, in refusing the new-creating, regenerating work of the holy ghost, admits of no such pretence of ignorance or inadvertency, as before, and therefore lay's them as fast in chains of darknes as the fallen angels. The insufficiency of man's naturall powers, as to the safe *directing of his steps* in righteousness, against all the powers and works of darknes, and for the kingdom of heaven, hath, since the fall of Adam, had more undeniable demonstrations, then there have bin men upon the earth, unto this day. The sins and miscarriages that have

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bin observable under *that conduct*, have abundantly exceeded the number of sinners, one sinner being oft guilty of many (not to say numberless) sins. Satan then may seem to have no other shift left him, in a manner, for the seducing of men (were they not notoriously regardless of their eternall concern's) then to beguile them into a strong perswasion, that revived naturalls are spiritualls, that renewed nature is grace, that what indeed are but first-created principles restored, do constitute the new creature. No small numbers even of professors of Godlines, have lived and died in this perswasion. This conceit was huge rise amongst the jews, in the dayes of Christ's fleshly manifestation, and spirituall ministry therein. It was that, in the confidence whereof, they persecuted him and his followers, unto death. But, considering the abundant warning given, for the preventing of this self-ruining imagination, that ha's encouraged men to persecute the true heirs of the kingdom, it may (with good evidence) be asserted, that all men are by the second Adam, put into as good, yea, better condition, or capacity, as to the attaining of eternall life, and escaping eternall death, then the first Adam was created in. 'Tis true; abundance of them, through their own wilful default, never come to be righteous at all, in any degree. And those that have, in some measure, recovered themselves upon their feet, by a right improvement of such means as have bin afforded and offered unto all, in the redeemer, did yet never arrive at the absolute personal purity of Adam in innocency. But however short of him, and of themselves in him, they come, as to the primitive righteousness of humane nature, they have abundantly more intelligible warning, as to the insufficiency of that kind of righteousness, at best, or the principles wherein 'tis managed, for the preserving of them from eternall death, or to eternall life, then Adam had before the fall, and they in and with him. Besides the example of our nature's fall in Adam, at best, and of the second and more fatall apostasy of many thousands of revived, renewed men, since; the lord ha's pleased to give abundant warning in this matter, from time to time, in a sound of words, by his inspired penmen, and others of like spirit with them, in all ages. The danger of our final refusing such terms as are put upon us, in reference to eternall life, is by a world of examples, precepts, and warnings to the contrary, rendred more intelligible then it was to Adam, before his first surprize by the serpent and the woman. No excuse therefore, or pretence of ignorance and inadvertency, will serve men's turns, that are guilty of a second apostasy from the restored righteousness of their natural beings, or that willfully fix themselves in the polluted state

of

of degenerate nature, as enemies of all righteousness.

SECTION. II.

Concerning the manner and way, how and by which,
the descendents of Adam come to be
defiled with original sin.

DAVID seems to speak of his whole person, when he say's, *I was shapen* Psa. 51. 5.
in iniquity, and in sin did my mother conceive me. That a contaminated,
polluted frame of nature, is propagated and derived on all mankind, as the
consequent of their sin and fall in Adam, is evident enough, by the generall
experience of all men. It was indisputably just with God, whose will is
the original, and absolutely unquestionable rule of all just and right, that
all the descendents of the first Adam, should be equally concerned with
himself, in the demeanour of humane nature at its best, in him, their
head and representative. And no man ought to presume, he would have
behaved himself otherwise in his case, on behalf of himself and his poste-
rity, then he did.

But how or which way comes the whole person of every individual man
in the whole world, to be defiled with original sin, in the room of the
cancelled and obliterated image of God, that he at first received, in the
person of Adam? The bodies of men, singly consider'd as unactive lumps
of earthly matter, can no more sin then the bodies of beasts, or any meer
inanimate parts of the creation, sun, moon, earth, stones, and the rest. 'Tis
the soul, or the spirit of man, exercising its animalish, souly life, in and
by the body, that sin's, and defiles the whole person. Now the Apostle
seem's to impute the immediate birth of our spirits, the root of all humane
life and operation in our whole persons, to God the Mediatour, calling
him *the father of spirits*, in distinction from the immediate *fathers of our flesh*. Heb. 12. 9.
If then it be the spirit of man, that sinn's, and not the body, otherwise then
as abused by the sinfull operations of the spirit; and if he receives nothing
but his body, by way of propagation, from his earthly parents, how comes
his whole person, consisting of spirit, soul, and body, to be all over pollu-
ted with the over-spreading leprosy of original sin, (the seed-plot and foun-
tain of innumerable actual rebellions, in mankind) as soon as born? Does
his spirit, which comes pure and clean out of its creatour's hands, the
father of spirits, the second Adam, contract guilt and defilement by entering
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into personal union with its organized earthly body, propagated, by way of common generation, from the first? How can it contract a share in sinfull defilement, from a lump of flesh, that singly considered by itself, neither is the subject nor can be the actour of any sin? Were it not better for the spirit of man, to live and act in the intuitive way of angels only, and never to have its dormant and latent power of all inferiour life, brought into act and exercise, at all, then to pay so dear for its earthly organ, by which alone it can be exercised? For a cleer, pure humane spirit, descended immediatly from the father of spirits, to be thrust down into the sinfully polluted dungeon of its earthly body, derived by propagation from Adam, may seem a very small preferment to it. By receiving its body, whereby it actually comes forth in the animalish operations of a living soul, it comes to be possess'd of all manner of creature-being and life, that's to be found in the whole creation. But if it contract such defilement and guilt therefrom, as dangerously disposes it, with all it so receiv's, to sink down into eternal flames, under that fiery indignation of God, which will devour his adversaries, it may seem better to have bin for ever without such a body; or indeed, never to have bin, at all, itself.

Answer.

The Spirit
of man,
not ex
traduce

By way of answer to all this, we may first consider the opinion of the more awak'ned sort of mankind. Austin, the African Bishop, was a kind of neuter in this difficult point. He acknowledg'd, he could neither by prayer, Meditation, reading, or discourse, find out, how original sin in mankind, could consist with the immediate creation of the souls or spirits of men, either before, or at the very instant of their entrance into the body. Jerome was so zealous against the opinion of the soul's being convey'd to us in a seminal way, by propagation from our earthly parents, that he anathematized all that held it to be *ex traduce*. Gregory the great, a learned Bishop of Rome, said, that this question (about the soule's production, whether by propagation from our earthly parents, or immediatly from God) cannot be determined by us, in this life. If we would know what the soul's of learned heathens thought of themselves, in this point, we shall find their suffrages to run more generally for the immediate birth of soul's from God. The two princes of poets, greek and latine, are cleerly for this, as appear's by Homer's abovemention'd *πατήρ ἀνδρῶν τε θεῶν τε*, rendred by virgil, *hominum sator atque deorum*, the father or seeds-man of angelical beings, and the souls of men. This opinion is veiled in the common mythology of the poets, who tell us that Prometheus (all one with providence) did fashion the bodies of men out of clay, but that he took fire from heaven, for the quickning and

and enlivening them with souls. Aratus his, *τὸ γὰρ καὶ γένεσθαι*, for *Act. 17. 28.*
we are also his off-spring (quoted by Paul amongst the Athenian Philosophers, as truly orthodox) is of like signification. Some Platonists look so high for their souls, or spirits, as if a creation of them would hardly satisfy them, unless they may have them so, from eternity. The stoicks plead for a traduction, or generation of them; but, from God himself, not the parents of their earthly bodies. The schoolmen are strong assertors of the soul's creation. The learned sort of Chaldeans, Egyptians, Greeks, and Persians were of the same opinion: and so have the far greater number of learned men (of all sorts, in all times, and places) bin. Aristotle, who look'd upon the three various powers or springs of life and operation in man, vegetative, sensitive, and rational, as three distinct souls, though he held that the sensitive and vegetative souls are conveyed to us in a seminal way, yet the rational he reckon'd to have a higher original, as born from above. This appears in his two books, *de generatione animalium*. By the principles and maxim's of his Philosophy, if the soul of man were educ'd out of corruptible matter, by way of generation, it would be corruptible and mortall. Every thing that is generable, or producible into being and life, by way of generation, he held to be corruptible. Yet Tertullian, and most of the western churches also, held the traduction and immortality of the soul, to be consistent. They judg'd that one spiritual as well as bodily being, might propagate another; that the spirit or soul of man might propagate the soul, as well as his body might beget the body of another man; or that one whole man, consisting of body and soul, or spirit, might in and by the joynt operation of all, beget or propagate another such whole man.

Having thus briefly represented the various opinions of the learned part of mankind, let it not be taken amiss, if I also shew mine opinion, which is, that the spirits of all men are immediatly produced out of the creature-spirit of the Mediatour, called *the first-born of every creature*. This is the immediate father of all angels and spirits of men. Before I give my grounds for this assertion, I desire the reader to consider the above-mentioned distinction of spirit and soul, least ambiguity of words breed misconceptions, and misunderstanding of things. They are by Philosophers, and most divines (so called) not at all looked upon, as distinct essential parts of humane composition, but as one and the same thing, under severall names or synonymous words. I conceive ground from the scriptures above-specified, to look on them as representing two distinct things, or

Col. 1. 15.

powers of life in man; the former inorganical, exercisable by the spirit, without the body, in the intuitive way of angels: the latter, organical, which is dormant in the same spirit, till capacitated for the various operations thereof by personall conjunction with a fitly organized body. The spirit of man, singly considered, as without the body, is not properly a man. The dissolution therefore of the body, is the death of the man. For man consists of a spirit and body, personally united, which makes way for the exercise of all the various branches of animalish life, comprehended in scripture under the title of living soul, as resulting from such union, and ceasing on the dissolution thereof.

Ec. 12. 7.
Gen. 3. 19

These things premised, and taken for granted, I hope we shall find it not inconsistent with the justice of God, that though the spirit of every man be immediatly breathed into his body by God, from whom it comes, and to to *whom it return's* again, *at the return of his body to the earth*, yet the whole man, consisting of *body, soul, and spirit*, is all over defiled with original sin, as the deserved punishment of every descendent of Adam, for such share as he had in the guilt of his first transgression.

The method God hath appointed for the bringing forth of man in the compounded being, assigned to him, for his probation therein (as to the demeanour of himself, in order to eternal life or death) is, that he be partaker of flesh and blood; with *injunctiō*, to make a right use of his residence in the body prepared for him, in order to the translation of his whole person, body, soul, and spirit, into a more excellent state of life. The means by which all the posterity of Adam, do come to be clothed and furnished with the earthly organs of their mortall bodies, is *ex traduce*, or by the propagation of that body from man to man, father to son, whereby the humane spirit to whose lot it falls, is enabled to come forth in the exercise of animalish or sensual life, in the full extent and comprehensiveness thereof. This souly or animalish life, into the exercise whereof, man is actually brought, in a feminal way of descent and propagation from the first Adam, though it be his weaker and inferiour part, yet is it first in motion, from the date of his compleat humane being, in all the essentials of his constitution, personally united. The spirit of man, by such bodily life and motion, as it receiv's and comes into the exercise of, by what is propagated from his earthly parents, is furnished with a capacity of receiving and taking in, by the organs of sense, the knowledg of things, proper to him as a man. The souly, or animalish life of organical reason (which the spirit of man thus

Retired
man.
Page 52.

thus lead's, and manages, by actuating or informing the senses, and serving itself of them) is that, whereby the report of things from without, is let in upon man's mind, at the organs or windows of sense, by sensible species, which Philosophers reckon to be refined by a more inward, rational sense, into intelligible species, and so fitted for the observation and discourse that is capable to be made thereupon, by the most deep, inward, and excellent powers of organical reason, or rational sense.

However it be with the spirit of man, before its entrance into the body, as to the intellectual life, and inorganical discerning thereof; 'tis evident, the first kind of life, any man comes into the exercise of, from the date of his having all the essentials of his constitution about him, is organical and sensual. The organical life of reason was dormant in man's spirit, till personally united with his body. The intellectual life of reason, with its angelical way of discerning and converse, incident to his spirit, remain's so far forth asleep in his earthly body, that but very few of mankind can be perswaded, any such thing is at all exercisable by it, during its tabernacling in flesh. But both amongst contemplative heathens and others, there have bin some, who seem to have experienced and owned the intellectual life and inorganical operation of their spirits, above and without the body, while yet in the body. Amongst Philosophers, the greeks were incomparably the chief; and amongst them, Socrates, Plato and their followers, for sublimity of contemplation, as appears by their writings. There are many passages in their books, which evidence both their acknowledgment and experience of an intuitive, inorganical operation of their mind, after the manner angels. In the grosser, earthly, and more sensual Philosophy of Aristotle and his followers (who reckon all their understanding of things, to arise from sense, and do form up all their discourses in the single power and activity of organical reason, or rational sense) we find few or no glances towards the owning of any such thing as inorganical reason. 'Tis no wonder, those of the Socratical or Platonique way, together with their masters, should more easily part with their bodies by death, as we read they have, then Aristotle and his disciples. They look'd on the laying aside of their bodies, and their being stripp'd of the organs of sense, as the way to a more cleer, and awaken'd exercise of their superiour, intellectual discerning, in the intuitive way of angels, which they had already experienced, in part. The latter, not owning or experiencing any such thing as inorganical discerning, but depending wholly on their bodily organs, in all the operations of their minds, could not but take very heavily

heavily the dissolution of their bodies. For thereby must they needs be totally at a loss, as to any such exercise of their rational powers, they ever yet experienced.

Retired
man.
Pag. 41.

Psal. 139.
15, 16.

The invisible and immortal substances of all men, their spirits, are accounted by a late writer of great discerning and *mighty in the scriptures*, to bear the same date, as to their production into being, with the angels. But he holds not that this invisible part, did amount unto the compleat personall constitution of a man, as the first-created invisible substance of an angel, did amount unto his compleat personal constitution. From the time that the man Christ Jesus began to be in the WORD, as the promised seed to come, we are to date the beginning of day's to the invisible substances of angels, and also of men, who then began to be in their head, and were ever beholding, or rather beheld by their father in heaven, untill they were made actually to exist in their own personal beings. The invisible part of every *man's substance*, did God see in the BEGINNING, *being yet unperfect*, till it came to be personally united with its earthly body, *the members whereof were written in his book, when as yet there were none of them extant*. But in due season, they come to be curiously wrought in the lowest parts of the earth.

By what hath bin said, it may appear, that the organical or sensual life of reason, is the first that the whole person of man does come forth in the exercise of; and this he does receive, or is capacitated for, in a way of natural descent from the first Adam, by humane generation. Brute beasts do beget and bring forth their like, not only as to outward shape of body, but also in such an irrational life of sense, as they are possessed of, by which they are enabled to discern what is good or hurtfull to them, within the compass of their naturall concern's and beings. If man should, in a way of generation, be the immediate parent only of an unactive lump of flesh, and not also of bodily or sensual life, he would come short of brute beasts, in this point. But he is the parent, not only of such bodily life, as is produced by brutes, but of a higher sort of sensual life, amounting to rational sense; in respect whereof, man may fitly be called *animal rationale*, which no other creature can properly be called, neither angel, nor beast. For a beast is not rational; and angels are not animals. They have no animalish life in them; nor are at all producible in a way of generation. The meer beast produces his like, in the lower kind of sensual life; and man his like, in the highest sort of sensual life, the life of rational sense; or, at least, a body fitly qualified for a humane spirit, when brought into

into personal union therewith, to exercise rational sense, in; which no Bodies of other living creatures are qualified for; and which his spirit cannot exercise, but in and by such a body. Adam was not properly a man, till *formed of the dust of the ground*. Nor is any other, a man, till *formed by the same hand, in his mother's womb, and curiously wrought in the lowest parts of the earth*. Whatever pre-existence the spirit of Adam had, which was that breath of life, that the lord breathed into his nostrills, it was not a man. But the compounded being, endued with the life of a living soul (resulting from the personal union of his body and spirit) was the man. The like is the case of all his descendents, in mortal flesh. The first news we hear of any such thing as a man, we heare of a direct descendent of the first Adam, who was formed of dust, and had a spirit of life, breathed into his earthly body. All variety of sensual life may seem to have fallen to Adam's share, meerly from the lord's breathing or putting of his humane spirit into that body, prepared for it. He received his body as well as spirit, immediately from the hand of God. But his descendents receive their bodies jointly by humane generation, and the lord's *fashioning of them in the womb*. That Adam's body had any life of sense in it, before his spirit was breathed thereinto (which is termed the *breath of life*, or spirit of lives, for the various kinds of life, intellectual and sensual, and the various faculties, powers, and wayes of operation, within the compass of the life sense, exercisable by it in the body) may seem improbable. But when once this breath of lives, his spirit, was in personall union with his body (from which time he became a man, or living soul) he was enabled, by way of natural generation, to produce a body endued with a life of sense, that should carry some prerogative-marks in it, above and beyond any thing producible in a way of generation, by brute beasts, *over all which, the dominion was assigned unto him*.

Adam, as a man, compounded and made up of the three essentials of humane constitution, *spirit, soul, and body*, in the primitive purity of all, was, by God's most just ordination, the publick head and representative of mankind. In his first miscarriage, they were all concern'd; and in the guilt and punishment thereof, were they justly involved, as men, consisting of spirits, souls, and bodies. For dissolve, divide, or exclude any of these essentiall parts, and they are not men, nor can act as men. The natural descendents of the first Adam, by humane generation, are men: and all men consist of body, soul, and spirit. If then the whole person of Adam was guilty of his first transgression, the whole person of every descendent of him, is guilty also; and if his whole person was punishable for that trans-

Gen. 2. 7.

Psal. 139.

13. 15.

Y. 16.

Gen. 1. 28

B b

gression.

2 Cor. 5.
10.

gression, their's are so too. If he thereby became, all over, a polluted, defiled thing; they became so too. They did, in and with him, demerit a universal defilement of their whole natural beings, amounting to a death in sin. They did, at first, as comprehended in his person, receive all the essentials of humane nature, in the full natural purity thereof, out of their creator's hands. And by their first transgression in and with him, did they contract a universall defilement of all those essentials. *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Man wilbe accountable at the day of judgment, only for what he hath done upon earth, as a mortall man, with all the essentials of humane nature, put together in his personall constitution. Now as the spirit of Adam did behave itself in his body, the spirit of every man, that's a naturall descendent of his, is to be looked upon, as having, in like manner, behaved itself in his own body; as having done the same thing, sinned the same sin, eaten of the same forbidden tree. However it be then, as to the propagation of the souls, or spirits of men, from the father of spirits, or fathers of their flesh; original sin, or the universal contagion, leprosy, and pollution of our whole persons, is derived and brought upon us, or into us, by way of naturall generation, from Adam downwards, which is the only way by which we come to be men. The whole person of man, however his essentials come together in him, is the defiled descendent of the first Adam.

Job. 33.
13.

& 34. 10.
11. 12. 23.

Finally, if all that hath bin said, be very short, and unsatisfactory, as to the discovery of the righteous judgment of God, in that universal defilement, and guilt, which every descendent of Adam is involved in, as soon as he has the personal being of a mā, we must have recourse to prerogative scriptures. It was indisputably just with God, whose will is the original and absolutely unquestionable rule of all just and right, that all the posterity of the first Adam, should stand or fall in and with him, as equally concerned in the behaviour of humane nature, at its best, in his person. *God, that can do nothing but what is right, is not bound to give account of any of his matters. Far be it from the almighty that he should do wickedly, or unjustly. Yea, surely he will not do wickedly, neither pervert judgment. For the work of man shall he render unto him, and cause every man to find according to his way's. He will not lay upon man more then right; that he should enter into judgment with God, or charg him with unjust severity. If all mankind be punished with a universal depravation of their nature, for Adam's first trasgression; 'tis most certain, such punishment is rightly laid upon them. And if they ever be delivered*

vered out of such woful bondage, 'tis as certain, that they are delivered by the meer mercy of God, and not for any desert of theirs. As it is not meet for any creature to say to the creatour, *why hast thou made me thus; a vessel of dishonour?* so, nor to say, why dost thou inflict this or that punishment upon me? why am I born dead in trespasses and sins? Do I come into the world with the punishment of another's transgression upon me, that was committed long before I was born?

Ro. 9. 20.
21.
I sa. 45. 9.

Let us leave off these groundlesse expostulations with our maker, issuing from our self-flattering, self-deceiving hearts, together with our deep ignorance of the most just judgments and righteous way's of God, *which are unsearchable, and past finding out.* Let us rather sit down, as becom's us, in shame, sorrow, and confusion of face, owning the universall depravation of our nature, as the most righteous judgment of God upon us, for the first transgression of it, in the person of Adam. And let us look up for the promised help in our mighty redeemer, the second Adam, who, if we do not wilfully refuse and resist him, will not only remove all the inconvenience that befall us, by the sin of the first, but also communicate unto us, and set up in us, that unchangable life, and more excellent glory, from which it is impossible to fall away.

Ro. 11. 33.

Here endeth the first part of these essay's.

In the second, my intention is, through the grace of God, to treat of the actual sins of mankind, in generall; of the incarnation and sufferings of Christ; of reason and faith, or natural and spiritual reason in men; of the share and interest of the good angels in the magistratical government, and military affairs of this world; Of the reign of Antichrist, now neer its expiration; and reign of Christ, as neer its beginning.

These, with some other coincident things, or what else occur's, which on farther consideration, may appear fit to claim a room in what follow's, are like to be the subject matter of the second part.

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Evangelical
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The discovery of a gospel-state.

The first part.

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C H A P. I.

CONCERNING FREE-WILL.

SECTION. I.



He principles and Springs of operation in man, are his discerning and desiring powers. The former is his understanding; the latter, his will. That is his designing; this, his executing power. His understanding *sought out many inventions*; and his will followed them. Both (in his compound constitution) are compounded powers. And they are exercisable, either in a way purely angelical, above and without bodily organs; or, in a

Humane
or natur-
all prin-
ciples,
Ec. 7. 29.

way of rational sense, by the body; or, in both together. Nothing is the compleat act of the whole man, which hath not the joynt concurrence of both. He will therefore be judged at last day, not for what he hath acted singly in his Spirit, before entrance into, or after departure out of the body; ^{2 Cor. 5.} _{10.}
But for things done in the body, good or bad.

Both these powers of man, in each branch of their composition, sensuall and intellectuall, were mutable and corruptible in their first make. Mutable they were; else could they never have bin changed into a better condition, by regeneration, or a new creation: Corruptible; otherwise could they never have changed themselves by degeneration, into a worse.

Mutable,
and cor-
ruptible.

Angels, who had both these naturall powers, understanding and will, in the single, uncompounded way of intellectuall life (which fitted them for intuitive, inorganical operation and converse) were changed both ways. The good were changed by God, into a more excellent and durable state of both, in the new creation. The evil corrupted and changed themselves into a far worse; even a state of unchangable enmity to God. They wilfully refused to follow their head, with the good angels, into the life that is immutably good. So did they sink down out of a life but mutably good, into a state immutably evil. They sinfully refused to quit their temporary life and way of communion with God, for that which is eternall. So were they judicially forced out of it, into the death which is eternall. *God cast them down to hel, for their folly, and hath reserved them in everlasting chains of darkness, unto the judgment of the great day.*

Angels in
the prin-
ciples of
their first
make, mu-
table and
corrupti-
ble, as
well as
men.

Ezek. 10.
11.

2 Petr. 2.
4 Jude.
7. 6. Job.
4. 18.

The second and most fatal apostasy of man, through a final refusing of
the

cond apo-
stasy of
man,
brings
him into
the same
condition
with the
fallen
angels.
2 Petr. 2.
20.
Matth.
13. 12.
Luk. 8.
18.

the same more excellent state of life, attainable in the new creation, will bring matters to the self-same passe, with him; *a latter end, worse then his beginning*; an unchangable state of sin and sorrow. This is notified in that saying of our saviour; *whosoever hath not, from him shalbe taken away, even that he hath*. He that hath not (or will not have) the more excellent life and freedom, given forth by the new creation, shalbe deprived of the mutable life and freedom received in his first make. So will he have nothing at all, that's good. In Luke, the words run thus. *From him shalbe taken even that which he seemeth to have*; or thinketh he hath. Life he hath, in the revived, rectified frame of his naturalls, which is but temporary; and this seemeth to him, or he thinks it to be Spiritual and eternal. By taking it for that it is not, he loses both it and that he takes it for. He wilbe everlastingly excluded from the latter, and stripped of the former. Then eternal death only remain's for his portion, from the most just avenging hand of his creatour.

Ec. 7. 29.
Man was
at first
made in-
corrupt,
but not

Man (in both his compounded powers) was at first *made upright*, pure and incorrupt; but not incorruptible. For then could he never have corrupted himself, or bin corrupted. His understanding was fallible; otherwise, could he never have bin deceived. His will was corruptible; else could he never have sinned. He had in both, a power to do evill as well as good;

sin of omission. To will or do the evil he ought not, was a sin of commission. On all accounts, he was furnished with a freedom or power of will, to turn himself this way or that, as he saw occasion, or thought meet. His power to do evil, was not an evil power. It was not against the law, under which he was created. That very law did suppose the possibility of his miscarriage, included in his power of doing evil. Otherwise, had it not bin attended with a curse and threatening of death, in case he sinned. That freewill of man, which contains in it a single power or possibility of sinning, was from God. He had it, as he came fresh, pure, and cleane, out of the hands of his creatour. But, by the law he was made under, the curse of God (as a flaming sword, hanging over his head by a twined thread) was ready to fly about and do execution, fall and seise on him, when ever he should be induced to bring his sinless power of sinning, into a sinfull act.

In the different use which the second Adam made of this kind of freewill, or power to good and evil, did he both distinguish himself from the first, and shew how the first ought to have used it. *Christ himself*, as *born of a woman, made under the law*, had the very same kind of changable freewill, and sinless power of doing evil, the first Adam had. But he never exerted or put it forth in any sinfull act, as the first Adam did. The first was made

Sins of omission and commission. Man's primitive power to evil, not evil. it was from God.

Christ in the flesh, had it. Gal. 4. 4. Gen. 1.

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Gen. 1.
28.

Gen. 3. 18.

Deut. 28.

23.

Ezck. 14.

15.

Hof. 13. 8

2 Ki. 2. 24.

Psal. 82. 5.

jection to the right dictat's and governing influence of his spirit or intellectuall part, but was capable of starting aside, and running out, into wild extravagancies, and unruly motions, as the innumerable brutish madnesies of mankind, from the fall of Adam to this day, have demonstrated. The spirit of man could no longer keep its ground, or maintain its sovereignty and full dominion over his own sensuall part, nor over the sensuall part of the world, which was at first put under him, then it kept its station, held with, and yeilded subjection to its head, the spirit of God. When the spirit of man started aside from the spirit of God, sensual nature in man started aside from its due subjection to his spirit, and the sensuall parts of the creation, without man, started aside from their due subjection to his whole person, as part of the punishment of his folly. *The earth's bringing forth thorns, thistles, and other weeds; the heaven's becoming sometimes as brasse, yeilding no rain to water the earth; and the earth thereupon becoming asyron, hard, barren, and unfruitfull; the rising up of the beasts of the field against man, to devour and destroy him, which were at first put under his dominion; all these things are marks of God's displeasure against him, the consequents and punishments of his departure from the counsel of his maker, and rebelling against his most righteous government.* Sin brought disorder and confusion into man, the little world, and so into the whole creation, or greater world. *Men*, that were created with light and understanding, *will not understand* or consider their true interest, *but walk on in darknes*, hating the light, as a discoverer of their folly; and hereupon *are all the foundations of the earth out of course*. The principal duty and concern of angels and men, in their first make, was freely to surrender and yeild up themselves into the hands of their *gracious and faithfull creatour*, to be dealt with as he saw meet, in order to the unchangeable state of life and glory, they were capable to be brought into, by a new creation. The fixed, absolute, and unchangeable resolution of men or angels, against this new-creating work of God, as preferring the freedom and glory of their first make, before the more excellent freedom and glory, they might receive by a second formation, is the unpardonable sin, that casts them both into eternal and remediless destruction. The fallen angels did most knowingly, and so most wilfully run into this sin, at first. Their first transgression was the most direct, absolute, full, noontide sin against the holy ghost, that was possible to be committed. They did most knowingly set up for themselves, in a proud, self-exalting independency on the mind, spirit, will, and counsell of their creatour, unto whom they were capable to have bin brought into a state of un-

chang-

DIFFERENT PUNISHMENT OF ANGELS, AND MEN. 177

changable subjection, by the peculiar, new-creating work of the holy ghost. The chief Luciferian Leader of these fallen angels, into their remediless Apostasy and ruine, is become the grand Antichristian head of an opposite party and interest of angels and men, to Christ the head of the church, and his followers in the regeneration. Thus came he by that title, which we find mention'd in the Scripture, *God of this world.* His great business in it, is, to blind the minds of men, lest the light of the glorious gospel of Christ, should shine unto them; or, to influence the magistraticall powers of this world, so as to encourage them to contradict and blaspheme the testimony, affront and persecute the persons of those, on whom it doth shine. When once Lucifer had set up for himself, in the independent sovereignty of his own will, resolving therein to be like the most high, he resolved also to draw as many angels and men to his party, as he could. All that he can fix in the same resolution, are his firm Disciples, and will certainly perish with him, in their presumption. The angels that followed him herein (against such light and ability of discerning as they were furnish'd with, to see their true interest as well as duty, in steering a direct contrary course) were forthwith laid as fast as himself in everlasting chains of darkness, and are therein reserved to the judgment of the great day. With man, God dealt far otherwise, on his first sin. He was yet, not only capable of recovering some degree of the lost glory of his first creation, but also of attaining the glory that excells (which he had sinfully neglected) by a second.

Col. 2.13,

2 Cor. 4.4

2 Pe. 2.4.
Jude, 6.

If then we would see the ground of God's different proceeding with men and angels; upon their first sin against him, we must briefly gather up, and consider the most observable differences between the first sin of the one, and of the other. Angels were an order of creatures, superiour to man. They sinn'd more wilfully, because against higher light, and clearer discerning of their duty and concern in following their creatour's counsell and example. They had no superiour rank of creatures, already fallen, that were of an over-reaching subtlety, to seduce, beguile, and wind them off from their due obedience to their creatour's will. They had no woman without them, nor female, sensual nature within them, to help on the work of turning away their mind from a due subjection to their maker, as man had. All these things, in the case of man's first sin, may seem considerably apologetical on his behalf, and, in some sort, to afford him a rational plea, though not to keep off all punishment from him, yet, at least, to keep off so great a punishment as was inflicted on the fallen angels, for their first sin. Notwithstanding all this, it was an act of great mercy in God, to shew that

The difference between the first sin of angels and men,

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favour generally to all fallen men, as to a possibility of their recovery, and of that salvation, from any the least degree or hopes whereof, the fallen angels were for ever excluded by their first sin. But besides the meer consideration of the mercy of God, in his favourable proceeding against men for their first sin, by way of distinction from the just severity he was pleased and thought meet to exercise towards the angels that sinn'd, the scriptures of TRUTH do seem to intimate something of ignorance, inadvertency, and surprize, in man's first sin, which could not be pretended to, by the angels, for theirs. And all mankind sinn'd at first, only in the person of their head and representative: but all the angels that fell, sinn'd in their own persons. God therefore at the same time that he pronounces a figurative curse upon the serpentine leader of the fallen angels, does promise a redeemer and saviour unto fallen men, even *that seed of the woman that should bruise or break Satan's head, spoile and openly triumph over all self-exalting principalities and powers.* Yet far be it from us, by any such considerations as these, to extenuate, or any way's lessen the infinit mercy and distinguishing favour of God, exercised towards fallen men, that was denied to the fallen angels. But what aime his own oracles do afford us, as to some ground for a different proceeding against them, in the different constitution of the sinners, and complexion of the sin, we may warrantably and inoffensively take notice of. The case with Adam, as to a recovery, was in some sort, as with Paul, who had flown out into a high career of Zeal, and persecuting enmity against the regenerating work of the holy ghost, in spirituall beleivers, and against the testimony by them given; Yet, say's he, *I obtained mercy, because I did it ignorantly.* But he acknowledges the grace of God to have bin exceeding abundant towards him, in his deliverance, and salvation, forasmuch as he was the chief of such sinners as were at all capable of such mercy. He might justly have bin given up by God, to his own delusions, as many others have bin. To be only not utterly incapable of mercy, is no diminution but great advance to the mercy that is shew'n us. If once we render ourselvs utterly incapable, *there remain's no more sacrifice for our sin's, nor therefore mercy for our persons; nothing, but a fearfull expectation of judgment and fiery indignation.*

Gen. 3.

14, 15.

Col. 2. 15

Act. 26.

10, 11.

1 Tim. 1.

13, 15.

Isa 66. 3.

4.

2 Thes. 2.

13.

CHAPTER IX.

Concerning Original sin.

SECTION I.



It is the universal contagion or over-spreading leprosy of depraved nature in mankind, amounting to that *death in sin*, which is part of the punishment of that first transgression, which Adam became guilty of, in eating of the forbidden tree. In stead of that original righteousness or image of God, planted in man by the first-creating hand of God, there *did spring up* (into life and power) original sin; wherein he came to *bear the image of the devil*. But this first image of the devil, consisting in a state of enmity and contrariety to God, may againe be obliterated and removed, through the mercy of God, the blood of Christ, man's *repentance from dead works, and faith towards God*, as well as the first image of God was liable to be lost by his sin and folly. Heb. 6.1

The first sin of Adam, may not unfitly be called *peccatum originans*, the originating sin, or the sin that made way for, and gave birth, as 'twere, to original sin, *peccatum originatum*, in himself when fallen, and in all his posterity. The loss of man's original righteousness, which was one part of his punishment, was inevitably succeeded by original sin. The life of sin was the death of man. *Sin revived, and I died*, say's Paul. While sin possesses the whole man, fill's his heart or spirit (and from thence actuates all his discerning and desiring powers, issues forth in all manner of corrupt conversation, by language and practice) the man is dead, as to that life of righteousness, and image of God, wherein he was created. He is dead to righteousness, or righteousness is dead in him; and so is he *free from righteousness*, has nothing of it, nor any thing to do with it. *Every imagination of the thoughts of his heart is only evil continually*. Any gradual awakening or revival of him, out of this dead sleep in sin, is proportionably a resurrection of him into the life of his lost righteousness, and a death-blow to the life, activity, and power of sin. Unto men *dead in trespasses and sins*, does the lord cry out, *awake ye that sleep, arise from the dead, and Christ shall give you light. Awake to righteousness, and sin not*. As righteousness is revived in man, Ro. 7.5
Ro. 6.26
Gen. 6.5
Eph. 2.1
1 Cor. 15.14

Ro. 6. 18.
20.

v. 2.

v. 3, 6.

v. 14.

2 Pe. 2.

20, 22.

Mat. 12:

49.

man, or man is revived and raised into the life of righteousness, sin dies in him. In such degree and proportion as he is alive unto righteousness, is he dead unto sin. *He that is dead to sin, is freed from sin, and become's the servant of righteousness.* Righteousness lives and rules in him. *He that is dead in sin, or in whom sin is alive, he lives in and to sin, is the servant of sin, and therefore free from righteousness.* Sin lives and beares rule in him. He that's alive, and free to righteousness, is dead to, and freed from sin. *For how shall they that are dead to sin, live any longer therein?* But we are to consider, (though these sayings are proportionably applicable to the gradual death of corrupt nature, and revival of the righteousness of man's naturall being, in him) that in these expostulating queries, and reasonings of the Apostle, to encourage men against the remainders of corruption, and fetch them roundly and fully off from all sin, the righteousness he insists upon, is that, which is brought forth in the soul by the regenerating, new-creating hand of God; that, which spring's up in those who are brought into conformity *with Christ in his death.* As to any gradual revival or awak'ning of fallen man, into but the life and righteousness of his first-created being, though sin be thereby cast into a sleep, it is yet capable of being awaken'd up again into life and exercise, and to recover a more absolute and unchangeable dominion in and over the whole man, then ever it had before. He that is but brought afresh *under the law*, by being renewed into the life of the mutable, fading righteousness of his naturall, first-created constitution, is in danger of such apostatizing and rolling back again into sin, as will render his *latter end worse then his beginning; his last estate, worse then his first;* unchangeably sinful, and eternally miserable. Sin and Satan come by this recovery of *dominion over him, to possess him in peace*, without any farther danger of being ever disabled to rule and reign in him. But any man that by true regeneration, is brought *under grace*, under the law and power of faith, sin will be totally and finally cast out of him, and will never be able to recover *dominion over him*, more. The springing up of spiritual and everlasting righteousness in man, out of the surrendered, broken, crucified state of his naturall's, at best, is that which gives the fatal death-blow to all sin.

But all the strugglings and contests for sovereignty, between the renewed righteousness of man, and remainders of sin, if no farther or other change be wrought in him, will certainly end in the final triumph of sin and death over him. When any jealousies of mind, fears, doubts, or scruples of conscience, do arise in any men, as suspecting the infirmity of such attainments and principles, for the making sure work of it against sin and death,

he

he that sooth's them up into a security, and warrants them safe therein, crying *peace, peace*, does unwarrantably flatter and deceive them. If they be but *under the law*, in the renewed righteousness of their naturall beings, sin may recover dominion over them. If they be *not under the law, but under grace*, in the exercise of spiritual life and principles, *it will never have dominion over them*. The Apostle that expressly warrants men safe in the latter state, does implicitly, in the same breath, signify the danger incident to the former.

Ro. 6. 14.

By one man sin entred into the world, and death by sin: so death passed upon all men, for that all have sinned, in him. The temporary death or losse of man's mutable righteousness, and his temporary death in sin, are the immediate consequents of the first transgression. And if men wilfully harden themselves in sin, *chuse their own way's, delight in their abominations*, peremptorily decline and refuse all means of their recovery and salvation, as millions doe, death eternal wilbe their portion also. All mankind may find themselves to have bin deeply concern'd in the sinfull course, Adam was induced to take, as he was their common head and representative. He was so, no longer then in his first transgression. As to other, his personal sins, after the fall, they were not in such manner concern'd. He did not stand or act as a representative head of mankind, after his first sin and fall, but as a common person amongst the rest of the whole defiled lump. By his first sin, were all mankind in and with their head, brought out of a paradisaical state of mutable holines and communion with God, into a barren and howling wilderness, under the influencings of the tempter, who is styled *God of this world*. In Adam all died the same death he died, *in the day he did eat of the forbidden tree*. All men lost that image of God he was created in, consisting in a spotless but mutably righteous and orderly frame of his whole person, whereby he was qualified for the exercise of a first-covenant communion and converse with God. All mankind, in and with Adam, *are gone out of the way*. They are all under sin. They are altogether become filthy and unprofitable. There is none righteous, none that doth good, no not one, considered singly as the polluted descendents of that defiled head, in and with whom they first sinn'd. *Destruction and misery are in their way's: and the way of peace have they not known*. There is no fear of God before their eyes; nor therefore any true peace in their hearts. Behold then the deplorable condition, mankind was brought into, by the first sin and fall! All men are thereby rendred *children of wrath and disobedience*; temples of Satan, *habitations of devils, holds of every foul spirit*, seed-plots and sinks of all brutish abominations, and self-

Ro. 5. 12.

1 Cor. 15.

22.

Ro. 3. 9;

18.

Pf. 14. 1. 3

& 53. 1. 3.

Isa. 48. 23

Eph. 2. 2, 3

- 1 Tim. 6. 9 defiling practices, of all those foolish and hurtfull lusts, which drown men in destruction and perdition. The whole world lieth in wickednes, or in the wicked one, the devil. The God of this world is the spirit men too generally live and walk in, instead of living and walking in the spirit of God. The friendship or love of this world is enmity to God, and keep's men under the delusive influence of the God of this world, the devil, whose dayly practice it is, to represent the things of this world, the desirables of flesh and blood, in the most taking appearance he can put upon them, in order to bewitch and delude the senses and minds of men, into such an overvalue thereof, as to gain off, and disengage their hearts and affections, their thoughts and desires, from any regard of, or looking after things eternall. Out of such a corrupted fountain as is the polluted heart of degenerate man, can no good thing proceed. It will still be foaming out its own shame. Such a corrupt tree will never bring forth good fruit. Out of the evil treasure of their hearts, will men bring forth nothing but evil thoughts, words, and actions; murders, adulteries, fornications, thefts, false witness, blasphemies, &c. which defile and pollute them every day more and more. All the thoughts of their hearts, all they are, or do, think, or speake, is nothing else but a masse of abominations, in the sight of God.
- 1 Jo. 2. 15, 16. Men in this state, are altogether foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy; hatefull, and hating one another.
- 2 Cor. 4. 18. Will any say, how can it be just, that so sore a punishment, as the loss of the image of God, a universall disability to any good, and a universall inclination to all evill, should be inflicted on mankind, for the sin of Adam? Did that father eat a sowre grape, and are all his childrens teeth set on edge thereby, that were then unborn, and could not therefore be personally guilty of that sin?
- Mat. 7. 17. These and any the like expostulating queries, may be thus answered.
- Mar. 15. 38, 20. Humane nature, in the full power and purity of such principles as it was furnished with by the first creation, sinned and fell in the person of Adam. 'Tis fond presumption in any of his posterity, to imagine, that if they had bin in his stead, furnished with the like purity and perfection of all naturall abilities, they would have done otherwise then he did, in the like circumstances, and under the like temptation. What ground can any man have to think, that humane nature would have behaved itself better in his person, then in the person of Adam, unless he can assign some difference by way of excellency, that should have bin naturally seated in his personall constitution, beyond what was to be found in Adam? And how can this be,
- Tit. 3. 3.

Q.

A.

be, in case he were made upright, pure, clean, and perfect in all the essentials of his composition, beyond all exception, save only that mutability which is incident unto all first-created beings, angels themselves not excepted?

The scriptures do afford another answer also, to any objections that can with any colour be framed, as to the seeming strangenes of the punishment, or death that came upon the whole posterity of Adam, for his personal transgression, or for the first sin of humane nature, in his person. *Behold, saith the lord, all souls are mine. As the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Every one shall die for his own iniquity. Every man that eateth the soure grape, his teeth shalbe set on edge. As by the offence of one or by one offence, judgment came upon all men, to condemnation: even so by the righteousness of one, the free gift came upon all men to justification of life; or even so by one, that is, Christ, righteousness came upon all men, to justification.* What import, extent, and significancy, this and the like scriptures carry in them, as to the freeing or delivering all mankind, both from the guilt or imputation of their first transgression in the person of Adam, and also from the wofull contagion of sin, and bondage under sin, thereby contracted, (in case they be not more in love with their chains, then desirous of such purchased freedom) hath bin above, at large, declared, in the first and second chapters of this treatise. I shall therefore forbear any farther enlargement thereupon, in this place. *Christ, who is the head of every man, is the saviour of all and every man, as to any inconvenience or evill of sin or punishment, that can be pretended to have bin the inevitable consequent of their first sin and fall, in Adam.* The way to heaven is rendred by the Redeemer, as plain, fair, and easy for man, (not to say plainer) since the first sin and fall, as before *sin entered into the world, and death by sin.* The ill consequents of the first sin of man, make up no inevitable obstruction in any man's way to eternall life. Christ will certainly and effectually remove it from any man, that will yeild his consent to his own deliverance. He hath compleatly purchased our deliverance from any yokes or chains that Adam's first transgression demerited, or brought upon us. The remedy prepared in the redeemer, for the dismal distemper of mankind, contracted by the fall, is full as broad and extensive as the disease. There's not one person in the whole race of mankind, that comes short of the prevailing exercise of natural righteousness, against the power and activity of the enormous lusts, and wild affections of his polluted nature, but it wilbe made appear in the day of the lord's most righteous judg-

Ezek. 18.

3. 4.

Jer. 31. 30

Ro. 5. 18.

1 Cor. 11.

3.

1 Tim. 4.

10.

1 Jo. 2. 2.

Ro. 5. 12.

judgment, beyond all exception, and to the absolute *stopping of every mouth*; that it was singly and meerly the voluntary default of his own very person. There is no man that has not a season, wherein, if he will, if he obstinately refuse not, he may be actually brought into the like justification of life, as Adam had in his primitive innocency, though not to such perfect purity of his naturall being. The deficiencies of his personall righteousness, (in case he receive the sanctifying benefit of his redeemer's purchase, and counsell, whereby righteousness comes to have the upper hand of sin, in his soul) are answered by the justifying imputation of the perfect righteousness of his redeemer. In this sense, was Paul *according to the law, blameless*, under the propitiatory covering of the Messiah's righteousness, though he did not acknowledge him that the jews crucified, to be the Messiah, but did fiercely persecute those who were his true followers, *after the spirit*.

Ezek. 16.

14.

Phil. 3. 6.

Jo. 1. 9.

Ro. 2. 14,

15.

1 Jo. 3. 20

To what purpose are all exhortations and words of counsell and instruction in the scriptures, or all the teaching dispensations and providences of God, towards and about all men, if by the redeemer's purchase, they be not all of them capacitated to listen to, and receive such counsell, together with the benefit of all providentiall dispensations and occurrences? *Christ is the true light which lighteth every man that cometh into the world*, without any exception at all. Every man hath more or less of the rational or intellectuall light of his naturall being, awaken'd up in him, whereby he does become *a law unto himself*, which he is impowred by the same redeemer, to obey, if he will. If therefore he do not obey it, he sinn's: and that, knowingly. The light of his own conscience, that discover's to him what he ought to do, condemns him, if he do not what he ought. And if *his heart condemn him*, God is greater then his heart, and knoweth all things. By undeniable consequence from what hath bin said, all mankind are capacitated by the redeemer, for a second proof or triall, to be made in their own persons, whether or on they will freely yeild to the terms of a transformation out of their changable, first-created life and principles, into the unchangable state of all, in the life that is eternall. All that wilfully fix and harden themselves, in the polluted state of their corrupted naturalls, as *enemies of all righteousness* (with elymas the forcerer) God's and man's too, do sin (in effect, and interpretatively) against the holy ghost, and will utterly *perish in their own corruption*. He that hates righteousness as righteousness, hates the choicer and more excellent sort of righteousness, most. He that hates the righteousness of man, whom he hath seen, even the righteousness of his own naturall being, does consequently (though not so explicitly and

and knowingly) more hate the righteousness of God; in the spiritual believer. He that finally refuseth, so much as to be renewed and reform'd into the righteousness and glory of his own naturall being, as a son of man, does (consequently) much more refuse and abhor that new-creating work of the spirit of God, whereby he should be regenerated and transformed into the everlasting righteousness and more excellent glory of spiritual life, wherein he might become *a son of God, a coheir with Christ*. He that refuses to be a renewed old creature, does much more abhor to be made a new creature. Yet he that being actually renewed into the righteousness of his naturalls, does finally resist and reject the regenerating work of the spirit, sinn's more knowingly and directly against the holy ghost. But no man wilbe condemned, at last day, to eternall death, against whom it will not be undeniably manifested, that he did wilfully refuse eternall life, in refusing the only means and way thereunto, *judging himself unworthy thereof, by not believing*, or by not casting himself out of his own hands, and relying wholly upon the lord, *for the directing of his steps*, by the steady and unchangeable influencings of his spirit.

Jo. 1. 12.
Ro. 8. 17.

If we well consider the second proof or trial, all men are capacitated for, and put upon, as to the exchanging of naturalls for spirituals; of what was received by the first creation, for what is to be received by a second; we shall find the warning, and the declaration of God's mind, and man's duty there-about, so much more plainly signified, then it was to Adam before his fall, that the guilt of their second *sinning after the similitude of his transgression*, in refusing the glory that excels, is far greater then that of their first. This appears by the dreadfullnes of the punishment of this second and more fatal apostasy of Adam's descendents, in their own persons, which is eternal death, *a latter end worse then their beginning*, or then the sinfull state they were born in, while but the single consequents of the first transgression were upon them. After such a full discovery of the mind of God in this point, as hath bin made in the course taken with Adam and his posterity, for that first transgression; the like miscarriage of men, in refusing the new-creating, regenerating work of the holy ghost, admits of no such pretence of ignorance or inadvertency, as before, and therefore lay's them as fast in chains of darknes as the fallen angels. The insufficiency of man's naturall powers, as to the safe *directing of his steps* in righteousness, against all the powers and works of darknes, and for the kingdom of heaven, hath, since the fall of Adam, had more undeniable demonstrations, then there have bin men upon the earth, unto this day. The sins and miscarriages that have

bin observable under *that conduct*, have abundantly exceeded the number of sinners, one sinner being oft guilty of many (not to say numberless) sins. Satan then may seem to have no other shift left him, in a manner, for the seducing of men (were they not notoriously regardless of their eternall concern's) then to beguile them into a strong perswasion, that revived naturalls are spiritualls, that renewed nature is grace, that what indeed are but first-created principles restored, do constitute the new creature. No small numbers even of professors of Godlines, have lived and died in this perswasion. This conceit was huge rise amongst the jews, in the dayes of Christ's fleshly manifestation, and spirituall ministry therein. It was that, in the confidence whereof, they persecuted him and his followers, unto death. But, considering the abundant warning given, for the preventing of this self-ruining imagination, that ha's encouraged men to persecute the true heirs of the kingdom, it may (with good evidence) be asserted, that all men are by the second Adam, put into as good, yea, better condition, or capacity, as to the attaining of eternall life, and escaping eternall death, then the first Adam was created in. 'Tis true; abundance of them, through their own wilful default, never come to be righteous at all, in any degree. And those that have, in some measure, recovered themselves upon their feet, by a right improvement of such means as have bin afforded and offered unto all, in the redeemer, did yet never arrive at the absolute personal purity of Adam in innocency. But however short of him, and of themselves in him, they come, as to the primitive righteousness of humane nature, they have abundantly more intelligible warning, as to the insufficiency of that kind of righteousness, at best, or the principles wherein 'tis managed, for the preserving of them from eternall death, or to eternall life, then Adā had before the fall, and they in and with him. Besides the example of our nature's fall in Adam, at best, and of the second and more fatall apostasy of many thousands of revived, renewed men, since; the lord ha's pleased to give abundant warning in this matter, from time to time, in a sound of words, by his inspired penmen, and others of like spirit with them, in all ages. The danger of our final refusing such terms as are put upon us, in reference to eternall life, is by a world of examples, precepts, and warnings to the contrary, rendred more intelligible then it was to Adam, before his first surprize by the serpent and the woman. No excuse therefore, or pretence of ignorance and inadvertency, will serve men's turns, that are guilty of a second apostasy from the restored righteousness of their natural beings, or that willfully fix themselves in the polluted state

of

of degenerate nature, as enemies of all righteousness.

SECTION I I.

Concerning the manner and way, how and by which,
the descendents of Adam come to be
defiled with original sin.

David seems to speak of his whole person, when he say's, *I was shapen* Psa. 51. 5;
in iniquity, and in sin did my mother conceive me. That a contaminated, is a Curious
polluted frame of nature, is propagated and derived on all mankind, as the
consequent of their sin and fall in Adam, is evident enough, by the generall
experience of all men. It was indisputably just with God, whose will is
the original, and absolutely unquestionable rule of all just and right, that
all the descendents of the first Adam, should be equally concerned with
himself, in the demeanour of humane nature at its best, in him, their
head and representative. And no man ought to presume, he would have
behaved himself otherwise in his case, on behalf of himself and his poste-
rity, then he did.

But how or which way comes the whole person of every individual man Objecti
in the whole world, to be defiled with original sin, in the room of the
cancelled and obliterated image of God, that he at first received, in the
person of Adam? The bodies of men, singly consider'd as unactive lumps
of earthly matter, can no more sin then the bodies of beasts, or any meer
inanimate parts of the creation, sun, moon, earth, stones, and the rest. 'Tis
the soul, or the spirit of man, exercising its animalish, souly life, in and
by the body, that sin's, and defiles the whole person. Now the Apostle
seem's to impute the immediate birth of our spirits, the root of all humane
life and operation in our whole persons, to God the Mediatour, calling
him *the father of spirits*, in distinction from the immediate *fathers of our flesh*. Heb. 12. 9
If then it be the spirit of man, that sinn's, and not the body, otherwise then
as abused by the sinfull operations of the spirit; and if he receives nothing
but his body, by way of propagation, from his earthly parents, how comes
his whole person, consisting of spirit, soul, and body, to be all over pollu-
ted with the over-spreading leprosy of original sin, (the seed-plot and foun-
tain of innumerable actual rebellions, in mankind) as soon as born? Does
his spirit, which comes pure and clean out of its creatour's hands, the
father of spirits, the second Adam, contract guilt and defilement by entering
into

into personal union with its organized earthly body, propagated, by way of common generation, from the first? How can it contract a share in sinfull defilement, from a lump of flesh, that singly considered by itself, neither is the subject nor can be the actour of any sin? Were it not better for the spirit of man, to live and act in the intuitive way of angels, only, and never to have its dormant and latent power of all inferiour life, brought into act and exercise, at all, then to pay so dear for its earthly organ, by which alone it can be exercised? For a cleer, pure humane spirit, descended immediatly from the father of spirits, to be thrust down into the sinfully polluted dungeon of its earthly body, derived by propagation from Adam, may seem a very small preferment to it. By receiving its body, whereby it actually comes forth in the animalish operations of a living soul, it comes to be possess'd of all manner of creature-being and life, that's to be found in the whole creation. But if it contract such defilement and guilt therefrom, as dangerously disposes it, with all it so receiv's, to sink down into eternal flames, under that fiery indignation of God, which will devour his adversaries, it may seem better to have bin for ever without such a body; or indeed, never to have bin, at all, itself.

Answer.

The spirit
of man,
not ex
traduce

By way of answer to all this, we may first consider the opinion of the more awak'ned sort of mankind. Austin, the African Bishop, was a kind of neuter in this difficult point. He acknowledg'd, he could neither by prayer, Meditation, reading, or discourse, find out, how original sin in mankind, could consist with the immediate creation of the souls or spirits of men, either before, or at the very instant of their entrance into the body. Jerome was so zealous against the opinion of the soul's being convey'd to us in a seminal way, by propagation from our earthly parents, that he anathematized all that held it to be *ex traduce*. Gregory the great, a learned Bishop of Rome, said, that this question (about the soule's production, whether by propagation from our earthly parents, or immediatly from God) cannot be determined by us, in this life. If we would know what the soul's of learned heathens thought of themselves, in this point, we shall find their suffrages to run more generally for the immediate birth of soul's from God. The two princes of poets, greek and latine, are cleerly for this, as appear's by Homer's above-mention'd *πατήρ ἀνδρῶν τε θεῶν τε*, rendred by virgil, *hominum sator atque deorum*, the father or seeds-man of angelical beings, and the souls of men. This opinion is veiled in the common mythology of the poets, who tell us that Prometheus (all one with providence) did fashion the bodies of men out of clay, but that he took fire from heaven, for the quickning and

and enlivening them with souls. Aratus his, *τὸ γὰρ καὶ τὸ πνεῦμα*, for *Act. 17.*
we are also his off-spring (quoted by Paul amongst the Athenian Philosophers, *28.*
 as truly orthodox) is of like significancy. Some Platonists look so high for
 their souls; or spirits, as if a creation of them would hardly satisfy them,
 unless they may have them so, from eternity. The stoicks plead for a tra-
 duction, or generation of them; but, from God himself, not the parents
 of their earthly bodies. The schoolmen are strong assertors of the soul's
 creation. The learner sort of Chaldeans, Egyptians, Greeks, and Per-
 sians were of the same opinion: and so have the far greater number of
 learned men (of all sorts, in all times, and places) bin. Aristotle, who
 look'd upon the three various powers or springs of life and operation in
 man, vegetative, sensitive, and rational, as three distinct soules, though he
 held that the sensitive and vegetative souls are convey'd to us in a seminal
 way, yet the rational he reckon'd to have a higher original, as born from
 above. This appears in his two books, *de generatione animalium*. By the
 principles and maxim's of his Philosophy, if the soul of man were educ'd
 out of corruptible matter, by way of generation, it would be corruptible
 and mortall. Every thing that is generable, or producible into being and
 life, by way of generation, he held to be corruptible. Yet Tertullian,
 and most of the western churches also, held the traduction and immorta-
 lity of the soul, to be consistent. They judg'd that one spiritual as well as
 bodily being, might propagate another; that the spirit or soul of man might
 propagate the soul, as well as his body might beget the body of another
 man; or that one whole man, consisting of body and soul, or spirit, might
 in and by the joynt operation of all, beget or propagate another such
 whole man.

Having thus briefly represented the various opinions of the learned
 part of mankind, let it not be taken amiss, if I also shew mine opinion,
 which is, that the spirits of all men are immediatly produced out of the
 creature-spirit of the Mediatour, called *the first-born of every creature*. This
 is the immediate father of all angels and spirits of men. Before I give my
 grounds for this assertion, I desire the reader to consider the above-men-
 tion'd distinction of spirit and soul, least ambiguity of words breed miscon-
 ceptions, and misunderstanding of things. They are by Philosophers,
 and most divines (so called) not at all look'd upon, as distinct essential
 parts of humane composition, but as one and the same thing, under severall
 names or synonymous words. I conceive ground from the scriptures
 above-specified, to look on them as representing two distinct things, or

Col. 1. 15.

powers of life in man; the former inorganical, exercisable by the spirit, without the body, in the intuitive way of angels: the latter, organical, which is dormant in the same spirit, till capacitated for the various operations thereof by personall conjunction with a fitly organized body. The spirit of man, singly considered, as without the body, is not properly a man. The dissolution therefore of the body, is the death of the man. For man consists of a spirit and body, personally united, which makes way for the exercise of all the various branches of animalish life, comprehended in scripture under the title of living soul, as resulting from such union, and ceasing on the dissolution thereof.

These things premised, and taken for granted, I hope we shall find it not inconsistent with the justice of God, that though the spirit of every man be immediatly breathed into his body by God, from whom it comes, and to *whom it return's* again, *at the return of his body to the earth*, yet the whole man, consisting of *body, soul, and spirit*, is all over defiled with original sin, as the deserved punishment of every descendent of Adam, for such share as he had in the guilt of his first transgression.

Ec. 12. 7.
Gen. 3. 19

The method God hath appointed for the bringing forth of man in the compounded being, assigned to him, for his probation therein (as to the demeanour of himself, in order to eternal life or death) is, that he be partaker of flesh and blood; with injunction, to make a right use of his residence in the body prepared for him, in order to the translation of his whole person, body, soul, and spirit, into a more excellent state of life. The means by which all the posterity of Adam, do come to be clothed and furnished with the earthly organs of their mortall bodies, is *ex traduce*, or by the propagation of that body from man to man, father to son, whereby the humane spirit to whose lot it falls, is enabled to come forth in the exercise of animalish or sensual life, in the full extent and comprehensiveness thereof. This souly or animalish life, into the exercise whereof, man is actually brought, in a seminal way of descent and propagation from the first Adam, though it be his weaker and inferiour part, yet is it first in motion, from the date of his compleat humane being, in all the essentials of his constitution, personally united. The spirit of man, by such bodily life and motion, as it receiv's and comes into the exercise of, by what is propagated from his earthly parents, is furnished with a capacity of receiving and taking in, by the organs of sense, the knowledge of things, proper to him as a man. The souly, or animalish life of organical reason (which the spirit of man thus

Retired
man.
p^{ag}. 52.

thus lead's, and manages, by actuating or informing the senses, and serving itself of them) is that, whereby the report of things from without, is let in upon man's mind, at the organs or windows of sense, by sensible species, which Philosophers reckon to be refined by a more inward, rational sense, into intelligible species, and so fitted for the observation and discourse that is capable to be made thereupon, by the most deep, inward, and excellent powers of organical reason, or rational sense.

However it be with the spirit of man, before its entrance into the body, as to the intellectual life, and inorganical discerning thereof; 'tis evident, the first kind of life, any man comes into the exercise of, from the date of his having all the essentials of his constitution about him, is organical and sensual. The organical life of reason was dormant in man's spirit, till personally united with his body. The intellectual life of reason, with its angelical way of discerning and converse, incident to his spirit, remain's so far forth asleep in his earthly body, that but very few of mankind can be perswaded, any such thing is at all exercisable by it, during its tabernacling in flesh. But both amongst contemplative heathens and others, there have bin some, who seem to have experienced and owned the intellectual life and inorganical operation of their spirits, above and without the body, while yet in the body. Amongst Philosophers, the greeks were incomparably the chief; and amongst them, Socrates, Plato and their followers, for sublimity of contemplation, as appears by their writings. There are many passages in their books, which evidence both their acknowledgment and experience of an intuitive, inorganical operation of their mind, after the manner angels. In the grosser, earthly, and more sensual Philosophy of Aristotle and his followers (who reckon all their understanding of things, to arise from sense, and do form up all their discourses in the single power and activity of organical reason, or rational sense) we find few or no glances towards the owning of any such thing as inorganical reason. 'Tis no wonder, those of the Socratical or Platonique way, together with their masters, should more easily part with their bodies by death, as we read they have, then Aristotle and his disciples. They look'd on the laying aside of their bodies, and their being stripp'd of the organs of sense, as the way to a more cleer, and awaken'd exercise of their superiour, intellectual discerning, in the intuitive way of angels, which they had already experienced, in part. The latter, not owning or experiencing any such thing as inorganical discerning, but depending wholly on their bodily organs, in all the operations of their minds, could not but take very heavily

heavily the dissolution of their bodies. For thereby must they needs be totally at a loss, as to any such exercise of their rational powers, they ever yet experienced.

Retired
man.
Pag. 41.

Psal. 139.
15, 16.

The invisible and immortal substances of all men, their spirits, are accounted by a late writer of great discerning and *mighty in the scriptures*, to bear the same date, as to their production into being, with the angels. But he holds not that this invisible part, did amount unto the compleat personal constitution of a man, as the first-created invisible substance of an angel, did amount unto his compleat personal constitution. From the time that the man Christ Jesus began to be in the WORD, as the promised seed to come, we are to date the beginning of day's to the invisible substances of angels, and also of men, who then began to be in their head, and were ever beholding, or rather beheld by their father in heaven, untill they were made actually to exist in their own personal beings. The invisible part of every *man's substance*, did God see in the BEGINNING, *being yet unperfect*, till it came to be personally united with its earthly body, *the members whereof were written in his book, when as yet there were none of them extant*. But in due season, they come to be *curiously wrought in the lowest parts of the earth*.

By what hath bin said, it may appear, that the organical or sensual life of reason, is the first that the whole person of man does come forth in the exercise of; and this he does receive, or is capacitated for, in a way of natural descent from the first Adam, by humane generation. Brute beasts do beget and bring forth their like, not only as to outward shape of body, but also in such an irrational life of sense, as they are possessed of, by which they are enabled to discern what is good or hurtfull to them, within the compass of their naturall concern's and beings. If man should, in a way of generation, be the immediate parent only of an unactive lump of flesh, and not also of bodily or sensual life, he would come short of brute beasts, in this point. But he is the parent, not only of such bodily life, as is produced by brutes, but of a higher sort of sensual life, amounting to rational sense; in respect whereof, man may fitly be called *animal rationale*, which no other creature can properly be called, neither angel, nor beast. For a beast is not rational; and angels are not animals. They have no animalish life in them; nor are at all producible in a way of generation. The meer beast produces his like, in the lower kind of sensual life; and man his like, in the highest sort of sensual life, the life of rational sense; or, at least, a body fitly qualified for a humane spirit, when brought into

DERIVATION OF ORIGINAL SIN.

into personal union therewith, to exercisable sense, in; which no bodies of other living creatures are qualified for; and which his spirit cannot exercise, but in and by such a body. Adam was not properly a man, till formed of the dust of the ground. Nor is any other, a man, till formed by the same hand, in his mother's womb, and curiously wrought in the lowest parts of the earth. Whatever pre-existence the spirit of Adam had, which was that breath of life, that the lord breathed into his nostrills, it was not a man. But the compounded being, endued with the life of a living soul (resulting from the personal union of his body and spirit) was the man. The like is the case of all his descendents, in mortal flesh. The first news we hear of any such thing as a man, we hear of a direct descendent of the first Adam, who was formed of dust, and had a spirit of life, breathed into his earthly body. All variety of sensual life may seem to have fallen to Adam's share, merely from the lord's breathing or putting of his humane spirit into that body, prepared for it. He received his body as well as spirit, immediately from the hand of God. But his descendents receive their bodies jointly by humane generation, and the lord's fashioning of them in the womb. That Adam's body had any life of sense in it, before his spirit was breathed thereinto (which is termed the *breath of life*, or spirit of lives, for the various kinds of life, intellectual and sensual, and the various faculties, powers, and ways of operation, within the compass of the life sense, exercisable by it in the body) may seem improbable. But when once this breath of lives, his spirit, was in personall union with his body (from which time he became a man, or living soul) he was enabled, by way of natural generation, to produce a body endued with a life of sense, that should carry some prerogative-marks in it, above and beyond any thing producible in a way of generation, by brute beasts, over all which, the dominion was assigned unto him.

Gen. 1. 26

Psal. 139.
13. 15.

Y. 16

Gen. 1. 28

Adam, as a man, compounded and made up of the three essentials of humane constitution, *spirit, soul, and body*, in the primitive purity of all, was, by God's most just ordination, the publick head and representative of mankind. In his first miscarriage, they were all concern'd; and in the guilt and punishment thereof, were they justly involved, as men, consisting of spirits, souls, and bodies. For dissolve, divide, or exclude any of these essentiall parts, and they are not men, nor can act as men. The naturall descendents of the first Adam, by humane generation, are men: and all men consist of body, soul, and spirit. If then the whole person of Adam was guilty of his first transgression, the whole person of every descendent of him, is guilty also: and if his whole person was punishable for that trans-

Bb

gression,

2 Cor. 5.
10.

gression, their's are so too. If he thereby became, all over, a polluted, defiled thing; they became so too. They did, in and with him, demerit a universal defilement of their whole natural beings, amounting to a death in sin. They did, at first, as comprehended in his person, receive all the essentials of humane nature, in the full natural purity thereof, out of their creator's hands. And by their first transgression in and with him, did they contract a universall defilement of all those essentials. *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Man wilbe accountable at the day of judgment, only for what he hath done upon earth, as a mortall man, with all the essentials of humane nature, put together in his personall constitution. Now as the spirit of Adam did behave itself in his body, the spirit of every man, that's a naturall descendent of his, is to be looked upon, as having, in like manner, behaved itself in his own body; as having done the same thing, sinned the same sin, eaten of the same forbidden tree. However it be then, as to the propagation of the souls, or spirits of men, from the father of spirits, or fathers of their flesh; original sin, or the universal contagion, leprosy, and pollution of our whole persons, is derived and brought upon us, or into us, by way of naturall generation, from Adam downwards, which is the only way by which we come to be men. The whole person of man, however his essentials come together in him, is the defiled descendent of the first Adam.

Job. 33.
13.

&c. 34. 10.
11. 12. 23.

Finally, if all that hath bin said, be very short, and unsatisfactory, as to the discovery of the righteous judgment of God, in that universal defilement, and guilt, which every descendent of Adam is involved in, as soon as he has the personal being of a man, we must have recourse to prerogative scriptures. It was indisputably just with God, whose will is the original and absolutely unquestionable rule of all just and right, that all the posterity of the first Adam, should stand or fall in and with him, as equally concerned in the behaviour of humane nature, at its best, in his person. *God, that can do nothing but what is right, is not bound to give account of any of his matters. Far be it from the almighty that he should do wickedly, or unjustly. Yea, surely he will not do wickedly, neither pervert judgment. For the work of man shall he render unto him, and cause every man to find according to his way's. He will not lay upon man more then right; that he should enter into judgment with God, or charge him with unjust severity. If all mankind be punished with a universal depravation of their nature, for Adam's first transgression; 'tis most certain, such punishment is rightly laid upon them. And if they ever be delivered*

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vered out of such a yokeful bondage, tis as certain, that they are delivered by the meer mercy of God, and not for any demerit of theirs. As it is not meet for any creature to say to the creatour, *why hast thou made me thus; a vessel of dishonour?* No, no, to say, *why dost thou inflict this on that punishment upon me?* why am I born dead in trespasses and sins? Do I come into this world with the punishment for another's transgression upon me, that was committed long before I was born? Ro. 20. 21. 16. 45. 9.

Let us leave off these groundlesse expostulations with our maker, arising from our self-flattering, self-deceiving, together with our deep ignorance of the most just judgments and righteous ways of God, which are *unsearchable, and past finding out.* Ro. 11. 33. Let us rather sit down, as becom's us, in shame, sorrow, and confusion of face, owning the universall depravation of our nature, as the most righteous judgment of God upon us, for the first transgression of it, in the person of Adam. And let us look up for the promised help in our mighty redeemer, the second Adam, who, if we do not willingly refuse and resist him, will not only remove all the inconvenience that befell us, by the sin of the first, but also communicate unto us, and set up in us, that unchangable life, and more excellent glory, from which it is impossible to fall away.

Here endeth the first part of these essays.

In the second, my intention is, through the grace of God, to treat of the actual sins of mankind, in generall; of the incarnation and sufferings of Christ; of reason and faith, or natural and spiritual reason in men; of the share and interest of the good angels in the magistratical government, and military affairs of this world; Of the reign of Antichrist, now neer its expiration; and reign of Christ, as neer its beginning.

These, with some other coincident things, or what else occur's, which on farther consideration, may appear fit to claim a room in what follow's, are like to be the subject matter of the second part.

F I N I S.

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